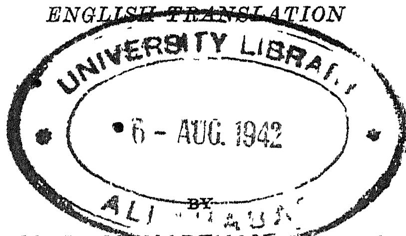
THE

UPANISHADS

SELECTIONS FROM THE 108 UPANISHADS

WITH

ENGLISH TRANSLATION



BY

T. M. P. MAHADEVAN, M.A., Ph.D.

FOREWORD

BY

Prof. M. HIRIYANNA

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FOREWORD

DURING the past few years, Mr. G. A. Natesan has brought out abridged editions of the two great epics, the *Ramayana* and the *Mahabharata*, and of the most popular of the Puranas, the *Bhagavata*. With laudable enterprise, he is now following them up with a companion volume containing selections from the Upanishads. The need for this publication was, if anything, greater because the Upanishads are the very foundation of all Indian thought, and a knowledge of them is essential to a correct understanding of the Indian view of life. If the three previous volumes give us an insight into the ideal of practical life, the present one reveals to us its philosophic basis. But the importance of the Upanishads does not depend merely upon the place they occupy in the development of Indian thought; their

intrinsic value also is very great. Without entering into details, it may be stated that they possess excellences, both of form and content, which have proved fascinating even to foreigners. Thus Schopenhauer, it is said, always had a version of the Upanishads on his table and 'was in the habit, before going to bed, of performing his devotions from its pages'. As a collection compiled from such a source, this handy volume deserves to be widely read.

The number of the Upanishads, as commonly reckoned, is very large, but only about a dozen of them are genuine portions of the Veda. The rest are all later and are relatively of inferior value, though even they are not without their distinctive appeal. Selections from both the groups are included here, the former being classed as 'major' and the latter as 'minor' Upanishads. Two or three short Upanishads, belonging to the first group, appear in full, while the others are represented by passages which have been selected with a good deal of care. The extracts

from the second group are naturally fewer. As in the volumes already published, the passages are accompanied by English renderings which are both simple and faithful. Prefixed to the selections from each Upanishad is a short note which sums up its teaching, and indicates all that is noteworthy about it. There are also brief comments to link together the selected passages where they are not continuous. The utility of an anthology provided with such aids is obvious, particularly to those who, for one reason or another, cannot make use of the original text itself.

The term *upanishad* literally means 'sitting down near by'; and, at first, it signified 'secret teaching', *i.e.*, the teaching which was jealously guarded from the unworthy and was imparted only to disciples whose fitness to receive it had been properly tested. The word has since come to be applied to the treatises which embody such teaching. The older or classical Upanishads, as being part of the Veda, all belong to the pre-Buddhistic period,

and are therefore prior to 500 B.C. Their farther limit cannot be determined with any definiteness; but it is clear that it must be, at least, a couple of centuries earlier. Several of the doctrines, for which the Upanishads stand, are associated with the names of renowned sages, like Sandilya and Yajnavalkya, and it may not be wrong to look upon those early exponents as the authors of the respective doctrines. But we must not understand from this that the Upanishads, in their present form, are their handiwork. The doctrines as at first taught, were in all probability epitomised in pithy formulas like *Tat tvam asi* which, when communicated to tried disciples, were accompanied by oral explanations. The explanations came, in course of time, to be more or less fixed; and out of them have developed the texts as they are now known to us. Hence in one sense, they are not ascribable to any specific authors at all. That is evidently what should be meant by the common description of the Upanishads as *sruti* or 'revelation'.

There are some ideas that dominate the teaching of all the Upanishads. The most important of them are two: (1) that of the value of *jnana* or knowledge of the ultimate reality, and (2) that of the need for *vairagya* or complete detachment. The whole of the Upanishadic doctrine may, indeed, be said to hinge on these two conceptions of *jnana* and *vairagya*; and a later Vedantic work represents them as 'the two wings that are indispensable for the soul, if it should soar unrestricted to its eternal home of freedom and peace'.* To indicate the central teaching of the Upanishads, it will suffice to explain the significance of these conceptions. To take up the latter first:

(1) *Detachment.*—No matter what Upanishad we take, we are sure to find that it emphasises the need for absolute detachment. But it should not be thought that the emphasis implies that social duties are ignored and that the teaching is therefore negative, for this attitude of detachment cannot, and is not intended

* *Viveka-cudamani*. st. 376.

to be, cultivated in the abstract. *Samnyasa*, which symbolises it, is only the fourth and last *asrama*; and fitness for it presupposes the strenuous discipline of the other three stages, particularly that of the householder with its multifarious social duties. Thus *vairagya*, being the final outcome of such training, cannot be characterised as unsocial or purely negative. The training, indeed, aims at the annihilation of desire, but only as the result of service whole-heartedly rendered to others.

It may be thought that whatever be the nature of the steps leading to it, *samnyasa* in itself is negative, since it means a curtailment, if not a total abandonment, of social activities. It may appear so from some passages found in the Upanishads; but there are others, which enjoin the continuance of such activities throughout life. A well-known passage of the latter kind occurs in the *Isa Upanishad*. In its first verse, the Upanishad inculcates complete renunciation but qualifies it in the very next one by adding that incessant activity

also is necessary. The natural inference to be drawn from it is that man should live amidst others all his life, discharging his obligations to them, but only that he should never think of reaping any personal benefit by doing so. Thus *samnyasa* stands for much more than self-denial. That is only one aspect of it; and there is another aspect, not less important, *viz.*, devotion to the service of others. To state the same otherwise, it signifies self-renunciation and not world-renunciation. It is this teaching of absolutely disinterested work, as is now well known, that was amplified later in the Gita, definitely shifting the emphasis from the form of *samnyasa* to its spirit.

(2) *Knowledge.*—The cultivation of detachment is recommended not as an end in itself, but as a means to the pursuit of Truth or the knowledge of ultimate reality which, to be successful, should necessarily be disinterested. This reality is sometimes represented objectively as the all-pervading principle or Brahman and, at other times, subjectively as the

inmost soul of the individual or Atman. But the distinction is not meant to be taken as final. What the Upanishads signify by both is the same, *viz.*, a spiritual reality which is in and beyond all particular facts and which explains all that is in the universe, including the individual self. It is thus neither Brahman nor Atman, in one sense; but both in another.

This reality is often spoken of as unknowable, but we should not conclude from it that the teaching of the Upanishads is agnostic. It only means that the ultimate reality cannot be made the *object* of any ordinary mode of apprehension—a view which is quite intelligible, since it is, by hypothesis. all-comprehensive and therefore not other than the apprehending *subject*. While thus denying the possibility of cognising it in the familiar way, the Upanishads unequivocally declare that it can be realised in one's own experience. That is, though we cannot *know* Brahman we can, as it is said, *be* it. *Yoga* or meditation is the

necessary aid to this realisation; and, if steadfastly practised, it will transform such indirect knowledge of the ultimate reality as may be gained by a study of the Upanishads, into direct experience. It is this direct or immediate experience of it that is finally meant by *jnana*.

When knowledge in this deeper sense dawns upon a person, he attains *moksha* or deliverance. On the negative side, it is described as free from all sorrow and pain; and, on the positive side, it is sometimes characterised as one of joy but, at other times, as transcending it. It means that the joy of deliverance is not of the precarious kind with which we are familiar, but is transcendental, such as is meant by the saying of a much later age: *Sukham duhkha-sukhatyayah.* Rather it is not joy at all but abiding peace, or repose that ever is the same. Further, the state of *moksha* is conceived not as attainable elsewhere but here and now, if one so wills. The *Katha Upanishad*, for example, says: 'When all desires dwelling in the heart vanish, then a man becomes

immortal; and (even) here reaches the goal (vi. 14). Such a person is called a *jivan-mukta*, or 'one that is free while still alive'. This view, on account of its recognition of the possibility of perfecting oneself in the present life, marks a great advance on the earlier Vedic belief that the final ideal of man is to attain the bliss of heaven hereafter. Socrates is stated to have brought philosophy down from heaven to earth; the seers of the Upanishads, we may say, discovered that that heaven itself is on this earth, could one but realise it. Perfection does not mean, according to them, a change of time, place and circumstance. It is rather rising above them all, or overcoming every form of narrowness, through knowledge and self-discipline.

What is the attitude towards life and the world of one that has become a *jivanmukta*? He no longer seeks the true, for the spiritual unity of all that exists is now a matter of personal experience to him; and he is so much saturated with that experience that, under

no circumstances, does he grow oblivious of it. He never loses 'the touch of the one in the play of the many'. Equally striking is the change in his devotion to the good of others. The ultimate unity of everything that exists having been realised, all desire vanishes of itself. Hence his selflessness ceases to be the result of conscious effort; and his service to others, if those terms can still be used in reference to him, becomes spontaneous—the natural and necessary expression of the universal love which complete knowledge begets. In other words, he loves others not *as such* but *as himself*, because he feels his identity with them. That the knowledge of Upanishadic truth connotes such perfect love is beautifully shown by what (according to Suresvara) Yajnavalkya says to his wife, Maitreyi, in his joy at finding her eager to know that truth from him: 'Impelled by her great love for Siva, Parvati has wrought herself into half of his frame; but you (with far greater love)

are yearning to mingle with the whole of my being'.

अतिस्नेहादपकृष्टोमा देहार्धं शूलिनः श्रिता ।
त्वं तु सर्वात्मनात्मानं कृत्स्नं मामाप्तुमिच्छसि ॥

Varttika on *Brihadaranyaka Upanishad*, II. iv. 69.

M. HIRIYANNA.

PREFACE

THE present volume is the fifth in the series of condensed versions of Sanskrit texts and collections of scriptural verses which Mr G. A. Natesan with much forethought has undertaken to publish for the benefit of those who have the inclination but not the time to go through the mass of sacred Indian literature. It presents selections from the 108 Upanishads with their translation in English. There are other works known as Upanishads. Four of them are found in the collection of Upanishads translated into Persian by Dara Shukko, the half-brother of Emperor Aurungazeb. But the selections given in these pages are from the traditional 108.

The first Part of the book contains selections from the ten Major Upanishads that head the classical list as found in the last of the Upanishads, *Muktika*.

Next follow the *Svetasvatara* and the *Kaushitaki* which, though classed under the Minor Upanishads, are very important from the point of view of the central Upanishadic teaching. The second Part consists of selections from the other Minor Upanishads whose classification into six groups according to the topic dealt with has been adopted. In the matter of selection, the guiding principle has been to give the main teaching of the Upanishadic philosophy. To secure this end, consistent with the limitations of space, repetitions have been avoided without omitting the important passages. At the commencement of the selections from each Upanishad will be found an introductory note giving details regarding the Upanishad as also its contents. To ensure continuity of thought, prefatory notes are given at the top of sections of the Upanishads, and the contents of omitted portions are also indicated.

In preparing the translation, it has been my aim to be faithful to the original without doing violence to the English

language. The commentaries of Sankara and Upanishad-Brahma-Yogin have been very helpful in negotiating many a difficult corner. Among the English translations I have consulted are those of Max Muller and R. E. Hume.

It is with pleasure that I express here the debt of gratitude that I owe to Dr. C. Kunhan Raja, Reader in Sanskrit, University of Madras, whose unstinted guidance I have had at every stage of the production of this volume.

My thanks are due also to Mr T. R. Venkatarama Sastri and Mr K. Balasubrahmanya Ayyar, who have helped me by reading through the proofs and making valuable suggestions both in regard to the selection and in regard to the translation.

To Professor M. Hiriyanna, whose writings have always been an inspiration to me, I acknowledge my indebtedness for the interest he has taken in this work and for the Foreword he has written.

Mr G. A. Natesan, with his long experience in this line of work, his usual insight and critical acumen, has

been a real guide to me and his touch is noticeable throughout the book. To him I am grateful for the opportunity he has given me of being useful in the laudable programme he has planned. I am thankful also to Mr Natesan's staff in the Printing Department who have spared me all the labour of attending to printing details. I shall deem myself sufficiently recompensed if this book contributes, in however little a measure, to the already increasing interest in the teaching of the Upanishads.

T. M. P. MAHADEVAN.

INTRODUCTION

THE Vedas are the earliest recorded religious literature of the world. The word 'Veda' from '*vid*' 'to know' means 'a book of wisdom'. There are four Vedas—Rig, Yajur, Sama, and Atharva. Each of these consists mainly of two parts, *viz.*, the Mantras and the Brahmanas. The Mantras are hymns in praise of one or more of the Vedic gods; and they are preserved in collections known as the Samhitas. The Brahmanas, liturgical in character, are intended to give practical guidance in the performance of sacrificial rites. The Brahmanas include the Upanishads, which are usually their concluding parts. While the Brahmanas are discussions on rituals, the Upanishads are speculations in philosophy. The transition from the Brahmana to the Upanishad is ordinarily effected by means of an Aranyaka (literally 'forest-book') which gives a philosophic interpretation of the rituals. Tradition believes that

the division of the Veda into Mantra, Brahmana, Aranyaka, and Upanishad, is to suit the four stages in a man's life, *viz.*, Brahmacharya, Garhastya, Vanaprastha, and Samnyasa. The Brahmacharin or the student learns not only the Mantras but also the other portions of the Veda, so that he may be well prepared for the conduct of his entire future life. As a householder (grihastha), he has to carry out the rituals; and these he learns from the Brahmanas. When he retires to the forest as a Vanaprastha, the Aranyaka provides him a substitute for the rituals and prepares him for receiving the philosophic wisdom of the Upanishads. As a Samnyasin, he seeks to realise Brahman which is taught in the Upanishads.

The Upanishads are called the Vedanta or the end of the Veda, since they form the concluding sections of the Veda. Like the word 'metaphysics', 'Vedanta' too has a double meaning. It signifies that the Upanishads are not only the final portions of the Veda but also

the essence of the Vedic teaching. The meaning of the term 'Upanishad' is variously interpreted by Commentators. According to Sankara, the Upanishad is so named because it 'destroys' ignorance or 'leads' to Brahman. Suresvara derives three meanings from the three senses of the root '*sad*'—to *decay*, to *go* or *know*, to *destroy*. The Upanishad is that which brings about the *decay* of Avidya, or that which makes one *understand* Brahman, or that which effects the *destruction* of ignorance without residue. Thus the Commentators would have the meaning of the word 'Upanishad' to be Brahma-vidya or knowledge of the Absolute. This meaning, however, is philologically and historically unjustifiable. The Upanishads themselves use the word in the sense of rahasya or secret. The etymological meaning of the word is 'sitting (sad), close by (upa) with devotion (ni)'. Since the Upanishadic doctrine is not for the masses, it was given to the eligible pupil in seclusion. Hence 'Upanishad' came to mean secret doctrine.

The number of Upanishads known to us exceeds two hundred. Tradition recognises one hundred and eight. But only a few of them are old. Ten Upanishads are considered to be principal. Their names as well as their classical order are stated in the verse:—

isa-kena-katha-prasna-munda-
mandukya-tittirih
aitareyam cha chandogyam
brihadarnyakam tatha.

The date of these canonical Upanishads is difficult to determine. But all Indologists are agreed that most of them should have been composed before the sixth century B.C., and that all of them may be regarded as pre-Buddhistic.

The central teaching of the Upanishads may be summarised in the formula Brahman = Atman. Through the objective method of extrospection, the Upanishadic seers discovered that Brahman is the world-ground, the cause of the origination, sustentation and destruction of the universe. Through the subjective method of introspection, they concluded.

that the self of man (Atman) is not to be confused with his psycho physical trappings Then through an intuitive flash, they identified the two and arrived at the principle of unity If Brahman be not Self, it would be a brute reality, an unknown somewhat If the Self be not Brahman, it would be a psychical flux, finite and perishable The two extremes of materialism and mentalism were avoided by identifying the self with Brahman It is this non dual Truth that is characterised as satyam (existence), jnanam (consciousness) and anantam (infinitude), and as satyasya satyam (the real of the real). A beautiful illustration of the process of identification of Brahman with Atman is found in the *Chandogya* where Svetaketu receives from his father the great instruction about the identity of the individual with the Absolute in the statement ' that thou art" (tat tvam asi, Svetaketo)

Two tendencies are to be found in the teaching of the Upanishads While some texts regard Brahman as the real cause of the world (saprapancha), others adopt

the *via negativa* and describe Brahman as 'not this' 'not this', and the world as an illusory appearance thereof (nish prapancha) The later schools of Brahma parinama vada and Brahma vivarta vada are based respectively on these two lines of thought Sankara, the great exponent of Advaita, holds that the universe is merely an illusory appearance (vivarta) effected by Maya, and regards the other view (Brahma parinama vada) as the lower standpoint of gauging the Real from the empirical level

The goal of man, according to the Upanishadic teaching, is realisation of Brahman As means thereto are taught an attitude of detachment, the spirit of renunciation, cultivation of cardinal virtues, devotion to the Deity, a passion for inquiry and knowledge of the Absolute It is the knowledge of the Supreme that removes all sorrow and delusion, for as the *Isavasya* says, there can be no sorrow and no delusion for one who has seen the unity of the self in all beings

T M P MAHADEVAN

PUBLISHER'S NOTE

I feel happy that I have been able to add yet another volume to the series of selections from Sanskrit classics with English translation such as the Ramayana, the Mahabbharata, the Bhagavata and "Prayers, Praises and Psalms" which I have already published. This book, the fifth in the series, is the first attempt to present under one cover and in a handy volume, selections from all the Principal and Minor Upanishads. My main desire has been to present to the general reader a compilation which will enable him to form an idea of the greatness and sublimity of the Philosophy of the Upanishads. I venture to think that this volume amply fulfils that purpose.

It only remains for me to acknowledge my gratitude to Dr. Kunhan Raja, Dr. Mahadevan, Mr. T. R. Venkatarama Sastri and Mr. K. Balasubramania Aiyar for their unstinting help in the preparation of this book and to Prof. Hiriyanna for his valuable Foreword.

G. A. NATESAN.

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CONTENTS

"The Upanishads are the . sources of . ...the Vedanta philosophy, a system in which human speculation seems to me to have reached its very acme". . . . . .

"I spend my happiest hours in reading Vedantic books. They are to me like the light of the morning, like the pure air of the mountains,—so simple, so true, if once understood."

MAX MULLER

"From every sentence (of the Upanishads of Vedanta) deep, original and sublime thoughts arise, and the whole is pervaded by a high and holy and earnest spirit . In the whole world there is no study . so beneficial and so elevating as that of the Upanishads (the Vedanta) ..(They) are products of the highest wisdom...It is destined sooner or later to become the faith of the people."

SCHOPENHAUER

असतो मा सद्गमय ।
तमसो मा ज्योतिर्गमय ।
मृत्योर्मा अमृतं गमय ॥

|| श्रीः ||

|| उपनिषदः ||

THE UPANISHADS

|| ईशावास्योपनिषत् ||

ISAVASYOPANISHAD

[The Isavasya Upanishad, or the Isa Upanishad as it is briefly called, which belongs to the Vajasaneyi School of the Yajur Veda, consists of eighteen stanzas and deals with the problem of the material causality of the world and of man's relation thereto, the nature of the highest truth and the difference between reality and unreality and between knowledge and ignorance. The Upanishad derives its name from the opening word of the text, Isavasyam or Isa. This is one of the most beautiful Upanishads and has appealed to thinkers more strongly than any other Upanishad. It is beautiful both in thought and in expression.]

पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
ओं शान्तिः शान्तिः शान्तिः ॥

That is full; this is full. The full comes out of the full. Taking the full from the full, the full itself remains. Om peace, peace, peace.

ईशा वास्यमिदं सर्वं यत्किंच जगत्यां जगत्।
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद्धनम्॥

By the Lord is encompassed all this, whatsoever changing there is in this changing (world). Through the renunciation of that (world) mayest thou enjoy; covetest' thou not anyone's riches.

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः।
एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे॥
No alternative

Ever performing works here one may wish to live a hundred years. In this way—not otherwise than this it is—to thee, that art a man, the deed adheres not.

असुर्या नाम ते लोका अन्धेन तमसा वृताः।
तांस्ते प्रेत्याभिगच्छन्ति ये के चात्महनो जनाः॥

There are verily these demoniac worlds, enveloped in blinding darkness; and to them go, departing hence, whosoever slay the self. अनात्मज्ञाः जनाः

अनेजदेकं मनसो जवीयो
नैनद्देवा आप्नुवन् पूर्वमर्षत् ।
तद्धावतोऽन्यानत्येति तिष्ठ-
त्तस्मिन्नपो मातरिश्वा दधाति ॥

Unmoving, one, swifter than the mind; the gods do not reach it (the self)] as it speeds before; it overtakes others that run, though itself standing still; in it the all-pervading air supports the activities of beings.

तदेजति तन्नैजति तद्दूरे तद्वन्तिके ।
तदन्तरस्य सर्वस्य तदु सर्वस्यास्य बाह्यतः ॥

It moves and it moves not; it is far and it is near; it is inside of all this; and it is outside of all this.

यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति ।
सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ॥

And he, who uniformly sees all beings even in his self and his own self in all beings, does not feel repelled therefrom (*i.e.*, from beings).

यस्मिन् सर्वाणि भूतान्यात्मैवाभूद्विजानतः ।
तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥

Where to one who knows, all beings are verily identical with one's own self, there what delusion and what sorrow can be to him who has seen the identity ?

स पर्यगाच्छुक्रमकायमव्रण-
मस्नाविरं शुद्धमपापविद्धम् ।
कविर्मनीषी परिभूः स्वयंभू-
र्याथातथ्यतोऽर्थान् व्यदधाच्छाश्वतीभ्यः
समाभ्यः ॥

He has pervaded all, he who is bright, incorporeal, scatheless, veinless, pure and unsmitten by sin. The seer, wise, pervader, born of himself, he has distributed duly the objects through eternal years.

अन्धं तमः प्रविशन्ति येऽविद्यामुपासते ।
ततो भूय इव ते तमो य उ विद्यायां रताः ॥

Into blinding darkness enter those who attach themselves to nescience. And they that delight in knowledge appear as entering still greater darkness.

अन्यदेवाहुर्विद्ययान्यदाहुरविद्यया ।
इति शुश्रुम धीराणां ये नस्तद्विचचक्षिरे ॥

Distinct, they say, is what is meant by knowledge and distinct, they say, is what is meant by nescience. Thus have we heard from those wise persons who have discriminated that for us.

विद्यां चाविद्यां च यस्तद्वेदोभयं सह ।
अविद्यया मृत्युं तीर्त्वा विद्ययामृतमश्नुते ॥

Knowledge and nescience, he who knows them both together crosses death through nescience and attains immortality through knowledge.

अन्धं तमः प्रविशन्ति येऽसंभूतिमुपासते ।
ततो भूय इव ते तमो य उ संभूत्यां रताः ॥

Into blinding darkness enter those who attach themselves to the unreal. And they that delight in the real appear as entering still greater darkness.

अन्यदेवाहुः संभवादन्यदाहुरसंभवात् ।
इति शुश्रुम धीराणां ये नस्तद्विचचक्षिरे ॥

Distinct, they say, is what results from the real and distinct, they say, is what results from the unreal. Thus have we heard from the wise who have discriminated, them for us.

संभूतिं च विनाशं च यस्तद्वेदोभयं सह ।
विनाशेन मृत्युं तीर्त्वा संभूत्यामृतमश्नुते ॥

The real and the unreal, he who knows them both together crosses death through the unreal and attains immortality through the real.

हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् ।
तत् त्वं पूषन्नपावृणु सत्यधर्माय दृष्टये ॥

With a golden bowl remains closed the face of Truth. Uncover it, O Pushan, so that I, devoted to truth, may behold (it).

पूषन्नेकर्षे यम सूर्य प्राजापत्य व्यूह रश्मीन् समूह ।
तेजो यत्ते रूपं कल्याणतमं तत्ते पश्यामि
योऽसावसौ पुरुषः सोऽहमस्मि ॥

O Pushan, one seer without a second, Yama, Surya, progeny of Prajapati, spread out and bring together thy rays. May I behold that light which is thy loveliest form! He who is that Purusha, he I am.

वायुरनिलममृतमथेदं भस्मान्तं शरीरम् ।
ओं क्रतो स्मर कृतं स्मर क्रतो स्मर कृतं स्मर ॥

(May) the wind (enter into) the immortal breath; then (may) this body be reduced to ashes! Om, intellect, remember what has been done; remember, O intellect; remember what has been done; remember!

अग्ने नय सुपथा राये अस्मान्
विश्वानि देव वयुनानि विद्वान् ।
युयोध्यस्मज्जुहुराणमेनो
भूयिष्ठां ते नमउक्तिं विधेम ॥

O Agni, lead us on to prosperity along the auspicious path, knowing, god, all our deeds! Keep away from us deceitful sin! We shall offer unto thee words of obeisance again and again.

|| केनोपनिषत् ||

KENOPANISHAD



[The Kenopanishad belonging to the Sama Veda is a small text in four sections dealing essentially with the nature of Brahman as the efficient cause and the knowledge thereof. The central point is that Brahman is not what can come within the scope of our ordinary knowledge. The Upanishad derives its name from the first word in the text, namely, Kena (by whom).]

आप्यायन्तु ममाङ्गानि वाक् प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि। सर्वं ब्रह्मौपनिषदम्। माहं ब्रह्म निराकुर्याम्। मा मा ब्रह्म निराकरोत्। अनिराकरणमस्तु। अनिराकरणं मेऽस्तु। तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु॥ ओं शान्तिः शान्तिः शान्तिः॥

May my limbs grow vigorous, my speech, breath, eye, ear, also my strength and all my senses! All is the Brahman of the Upanishads. May I never discard Brahman! May not Brahman discard me! May there be no discarding! May there be no discarding of me! Therefore, let those dharmas which are in the Upanishads be in me dedicated to Atman; let them be in me! Om peace, peace, peace

प्रथमः खण्डः

SECTION ONE

केनेषितं पतति प्रेषितं मनः
केन प्राणः प्रथमः प्रैति युक्तः ।
केनेषितां वाचमिमां वदन्ति
चक्षुः श्रोत्रं क उ देवो युनक्ति ॥

By whom urged does the mind, well urged, alight (on its objects)? By whom directed does the first breath go forth? By whom urged do men utter the speech? The eye and the ear, which god indeed directs?

श्रोत्रस्य श्रोत्रं मनसो मनो य-
द्वाचो ह वाचं स उ प्राणस्य प्राणः ।
चक्षुषश्चक्षुरतिमुच्य धीराः
प्रेत्यास्माल्लोकादमृता भवन्ति ॥

It is that which is the ear of the ear, the mind of the mind, the speech, indeed, of the speech, the breath of the breath, the eye of the eye. Having abandoned (the sense of self in these) and departing from this world, the wise become immortal.

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनः ।
न विद्मो न विजानीमो यथैतदनुशिष्यात् ।

Thither the eye does not go, speech does not go, nor the mind. We do not know, we do not understand, how one can teach this.

अन्यदेव तद्विदितादथो अविदितादधि ।
इति शुश्रुम पूर्वेषां ये नस्तद्व्याचचक्षिरे ॥

Other than the known, verily, it is, and also above the unknown. Thus have we heard from the ancients who have discriminated it for us.

यद्वाचानभ्युदितं येन वागभ्युद्यते ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥

What cannot be expressed through speech, and whereby speech is expressed, that alone, know ye, as Brahman; not this which people worship.

यन्मनसा न मनुते येनाहुर्मनो मतम् ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥

What one cannot contemplate with the mind, and whereby, they say, the mind is contemplated, that alone, know ye, as Brahman; not this which people worship.

Here follow three further stanzas, identical in wording with the above two stanzas and dealing with the eye, the ear and the breath.

द्वितीयः खण्डः

SECTION TWO

यदि मन्यसे सुवेदेति दभ्रमेवापि नूनं त्वं वेत्थ
ब्रह्मणो रूपं यदस्य त्वं यदस्य च देवेषु ।
अथ नु मीमांस्यमेव ते ॥
मन्ये विदितम् ॥

If thou thinkest, "I know well," only little in truth thou knowest of Brahman's form, which (form) of that (Brahman) art thou, and which (form) of that (Brahman) exists among gods. Hence it is indeed to be inquired into by you.

(The disciple): I think it has been known.

नाहं मन्ये सुवेदेति नो न वेदेति वेद च ।
यो नस्तद्वेद तद्वेद नो न वेदेति वेद च ॥

I do not think I know it well; nor do I know that I do not know it. He, who among us knows it, knows it, and he knows not too that he does not know.

यस्यामतं तस्य मतं मतं यस्य न वेद सः ।
अविज्ञातं विजानतां विज्ञातमविजानताम् ॥

He by whom it is not contemplated, by him it is contemplated. He by whom it is contemplated, knows it not. It is not understood by those who understand it. It is understood by those who do not understand it.

प्रतिबोधविदितं मतममृतत्वं हि विन्दते ।
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ॥

When it is contemplated as known in every cognition, one attains, indeed, immortality. By the self one attains vitality. By knowledge one attains the immortal.

इह चेदवेदीदथ सत्यमस्ति
न चेदिहावेदीन्महती विनष्टिः ।
भूतेषु भूतेषु विचित्य धीराः
प्रेत्यास्माल्लोकादमृता भवन्ति ॥

If here a man knows it, then truth there is; and if here he knows it not, there is great destruction. Discerning (it) in beings after beings, the wise become immortal on departing from this world.

तृतीयः खण्डः

SECTION THREE

ब्रह्म ह देवेभ्यो विजिग्ये । तस्य ह ब्रह्मणो विजये देवा अमहीयन्त । त ऐक्षन्तास्माकमेवायं विजयोऽस्माकमेवायं महिमा इति ॥

Once Brahman won a victory for the gods. By that victory of Brahman, the gods attained glory. They felt : "Ours alone is this victory, ours alone this glory."

तद्धैषां विजज्ञौ । तेभ्यो ह प्रादुर्बभूव । तन्न व्यजानत किमिदं यक्षम्—इति । तेऽग्निमब्रुवन्—जातवेद एतद्विजानीहि किमेतद्यक्षम्—इति ।

Brahman, indeed, knew this (false pride of theirs. He appeared before them. They did not know what spirit (*yaksha*) it was. They spoke to Agni : "O knower of beings (*jatavedas*), find this out, what this spirit is."

तथेति तदभ्यद्रवत् । तमभ्यवदत्—कोऽसि—इति । अग्निर्वा अहमस्मि—इत्यब्रवीत् । जातवेदा अहमस्मि इति ॥

Saying that (he would do) so, he ran after that. He (the spirit) asked him (Agni): "Who art thou." He replied : "I am verily Agni. I am the knower of beings (*jatavedas*)."

तस्मिंस्त्वयि किं वीर्यम्—इति ।
अपीदं सर्वं दहेयं यदिदं पृथिव्याम्—इति ॥

(He again asked): "What vitality (is there) in thee?" (He replied): "Even all this I can burn, what (there is) on earth."

तस्मै तृणं निदधौ । एतद्दह—इति ।
तदुपप्रेयाय सर्वजवेन । तन्न शशाक दग्धुम् ।
स तत एव निववृते । नैतदशकं विज्ञातुं यदे-
तद्यक्षम्—इति ॥

He placed a (blade of) grass before him, (and said): "Burn this." He approached it with all his speed. He was not able to burn it. He even returned thence. (He told the gods): "I was not able to know what this spirit is."

Then the gods sent Vayu to find out the identity of the spirit. Vayu was not able to lift up the grass, though he said that he could lift anything on earth. Vayu also returned in failure. Then they sent Indra for the purpose; but the spirit vanished before him.

स तस्मिन्नेवाकाशे स्त्रियमाजगाम बहु शोभमा-
नामुमां हैमवतीम् । तां होवाच—किमेतद्यक्षम्
—इति ॥

Then in the same etherial region, he (Indra) came across a woman who was shining intensely, Uma the daughter of Himavan. He asked her: "What spirit is this?"

चतुर्थः खण्डः

SECTION FOUR

सा—ब्रह्म—इति होवाच । ब्रह्मणो वा एतद्विजये महीयध्वम्—इति । ततो हैव विदांचकार ब्रह्म—इति ॥

She replied: "(It is) Brahman." (And she added): "Through the victory of Brahman, verily, you (gods) have attained glory." Then, indeed, he knew that (it was) Brahman.

तस्माद्वा एते देवा अतितरामिवान्यान् देवान् यदग्निर्वायुरिन्द्रः । ते ह्येनं नेदिष्ठं पस्पशुः । ते ह्येनत् प्रथमो विदांचकार ब्रह्म—इति ॥

Therefore these gods, namely, Agni, Vayu and Indra, far surpass, as it were, the other gods. They have, indeed, come into very intimate contact with him (Brahman). They, indeed, for the first time knew that (it was) Brahman.

तस्माद्वा इन्द्रोऽतितरामिवान्यान् देवान् । स ह्येनं नेदिष्ठं पस्पर्श । स ह्येनत् प्रथमो विदांचकार ब्रह्म—इति ॥

Therefore, Indra far surpasses, as it were, the other gods. He has, indeed, come into very intimate contact with him (Brahman). He, indeed, for the first time knew that (it was) Brahman.

तस्यैष आदेशो यदेतद्विद्युतो व्यद्युतदा ३ इतीं न्यमीमिषदा ३ । इत्यधिदैवतम् ॥

Of this (Brahman) there is this teaching: this is, as it were, the flash of lightning and it has vanished. Thus (the teaching) concerning the gods.

अथाध्यात्मम् । यदेतद्गच्छतीव च मनः । अनेन चैतदुपस्मरत्यभीक्ष्णं संकल्पः ।

Now (the teaching) concerning the self: It is this towards which the mind appears as moving. In association with that, this (self) repeatedly remembers as resolve.

तद्ध तद्वनं नाम । तद्वनमित्युपासितव्यम् । स य एतदेवं वेदाभि हैनं सर्वाणि भूतानि संवाञ्छन्ति ॥

That, indeed, is what is called *tadvana* (that desire). As *tadvana* it is to be worshipped. He who knows this (Brahman) thus, him all beings love.

उपनिषदं भो ब्रूहि—इति ।
उक्ता उपनिषत् । ब्राह्मीं वाव त उपनिषद-
मब्रूम—इति ॥

" Sir, teach (me) the Upanishad."

" (To thee) has been explained the Upanishad. Now we will explain to thee the Upanishad relating to Brahman."

तस्यै तपो दमः कर्मेति प्रतिष्ठा । वेदाः सर्वाङ्गानि । सत्यमायतनम् । यो वा एतामेवं वेदापहत्य पाप्मानमनन्ते स्वर्गे लोके ज्येये प्रतितिष्ठति प्रतितिष्ठति ॥

Penance, restraint, sacrificial rites, these are its (Upanishad) support. The Vedas are all its limbs. Truth is its abode. He who knows it (Upanishad) thus, shaking off sin, in the end he is firmly established in the supreme world of heaven; yea, he is firmly established.

॥ कठोपनिषत् ॥

KATHOPANISHAD



[The Kathopanishad is a fairly long text in six parts called Vallis, divided into two chapters, each chapter consisting of three Vallis Here Death discourses to a young boy called Nachiketas upon the problem of "after death" The picture of this young boy facing Death and compelling him to reveal the Secret adds a human touch to what may otherwise be a dry philosophical discourse, and the situation then is full of pathos Those who are familiar with the Bhagavad Gita will note that many passages in the Gita are reminiscent of the text of this Upanishad The Upanishad belongs to the Thaittiriya School of the Yajur Veda]

सह नाववतु । सह नौ भुनक्तु । सह वीर्यं
करवावहै । तेजस्वि नावधीतमस्तु । मा
विद्विषावहै । ओं शान्तिः शान्तिः शान्तिः ॥

Let it guard both of us; let it protect both of us; let us both work together; let our study be well illumined; let us not dislike each other. Om peace, peace, peace.

प्रथमोऽध्यायः
CHAPTER ONE

प्रथमा वल्ली
VALLI ONE

उशन् ह वै वाजश्रवसः सर्ववेदसं ददौ ।
तस्य ह नचिकेता नाम पुत्र आस ॥

Desiring (heavenly rewards), Vajasravasa, they say, gave away all his possessions. He had a son named Nachiketas.

तं ह कुमारं सन्तं दक्षिणासु नीयमानासु
श्रद्धाविवेश । सोऽमन्यत ॥

When the gifts (consisting of cows) were being led (to the priests), faith entered him, who was still a boy; he thought:

पीतोदका जग्धतृणा दुग्धदोहा निरिन्द्रियाः ।
अनन्दा नाम ते लोकास्तान् स गच्छति ता ददत् ॥

These cows drink water, eat grass, (once) yielded milk and are (now) barren. Joyless, verily, are those worlds; to them he (the sacrificer) goes by giving them away.

स होवाच पितरम्—तत कस्मै मां दास्यसि—इति । द्वितीयं तृतीयम् । तं होवाच—मृत्यवे त्वा ददामि—इति ॥

He said to his father: "O Sire, to whom wilt thou give me away?" Twice, thrice (he repeated). Then to him (the father) replied, "Unto Death shall I give thee."

बहूनामेमि प्रथमो बहूनामेमि मध्यमः ।
किंस्विद्यमस्य कर्तव्यं यन् मयाद्य करिष्यति ॥

(Nachiketas): Of many I go as the first; of many I go as the middling. What remains for Death to be accomplished that to-day through me he will accomplish?

अनुपश्य यथा पूर्वे प्रतिपश्य तथा परे ।
सस्यमिव मर्त्यः पच्यते सस्यमिवाजायते पुनः ॥

Looking back how it was with men of old, looking forward thus with those who come later, like corn does a mortal ripen; like corn does he spring to life again.

[Nachiketas went to the abode of Death and he had to wait there for three nights before Death returned and could show him hospitality due to a guest.]

तिस्रो रात्रीर्यदवात्सीत् गृहे मे-
ऽनश्नन् ब्रह्मन्नतिथिर्नमस्यः ।
नमस्तेऽस्तु ब्रह्मन् स्वस्ति मेऽस्तु
तस्मात् प्रति त्रीन् वरान् वृणीष्व ॥

(Death said): O Brahmin, since thou, a venerable guest, hast stayed in my abode three nights without eating, obeisance to thee, O Brahmin; may prosperity be to me. Choose three boons (for the three nights of waiting).

The first two boons chosen by Nachiketas are not of any philosophical importance. The first was that his father's anger might be appeased. The second was that he might know the nature of the Agni (Fire) which led those who performed sacrifices to heaven. Both these boons were readily granted by Death. And the boy was asked to choose the third boon.

येयं प्रेते विचिकित्सा मनुष्ये-
ऽस्तीत्येके नायमस्तीति चैके ।
एतद्विद्यामनुशिष्टस्त्वयाहं
वराणामेष वरस्तृतीयः ॥

(Nachiketas):

There is this doubt in respect of a man who is dead—some saying, "he is", and others, "he is not". May I know this, instructed by thee? This boon is the third of the boons.

देवैरत्रापि विचिकित्सितं पुरा
न हि सुविज्ञेयमणुरेष धर्मः ।
अन्यं वरं नचिकेतो वृणीष्व
मा मोपरोत्सीरति मा सृजैनम् ॥

(Death):

The gods of yore had doubts even on this point. It is not, indeed, easy to understand: (so) subtle is this truth (*dharma*). Choose another boon, O Nachiketas. Do not stand in my way. Release me from this.

देवैरत्रापि विचिकित्सितं किल
त्वं च मृत्यो यन्न सुज्ञेयमात्थ ।
वक्ता चास्य त्वादृगन्यो न लभ्यो
नान्यो वरस्तुल्य एतस्य कश्चित् ॥

(Nachiketas):

The gods, it may be, had doubts even on this point. And thou, O Death, hast declared it to be not easy to understand. And another teacher of this, like thee, is not to be found. There is no other boon equal to this.

शतायुषः पुत्रपौत्रान् वृणीष्व
बहून् पशून् हस्तिहिरण्यमश्वान् ।
भूमेर्महदायतनं वृणीष्व
स्वयं च जीव शरदो यावदिच्छसि ॥

(Death):

Choose sons and grandsons who would live a hundred years, many cattle, elephants, gold, and horses. Choose the great sovereignty over earth. And thou thyself live as many years as thou wilt.

एतत्तुल्यं यदि मन्यसे वरं
वृणीष्व वित्तं चिरजीविकां च ।
महाभूमौ नचिकेतस्त्वमेधि
कामानां त्वा कामभाजं करोमि ॥

If thou considerst this as an equal boon, choose wealth and long life. O Nachiketas, prosper thou on this vast earth. I will make thee the enjoyer of thy desires.

ये ये कामा दुर्लभा मर्त्यलोके
सर्वान् कामांश्छन्दतः प्रार्थयस्व ।
इमा रामाः सरथाः सतूर्या
न हीदृशा लम्भनीया मनुष्यैः ।
आभिर्मत्प्रत्ताभिः परिचारयस्व
नचिकेतो मरणं मानुप्राक्षीः ॥

Whatever desires there are that are difficult to attain in this world of mortals, all those desires thou mayst ask at thy will. Here are lovely maidens, with chariots, with lutes. The like of them are not to be attained by men. With them bestowed by me, have thee well served. O Nachiketas, do not ask about death.

श्वोभावा मर्त्यस्य यदन्तकैतत्
सर्वेन्द्रियाणां जरयन्ति तेजः।
अपि सर्वं जीवितमल्पमेव
तवैव वाहास्तव नृत्यगीते ॥

Nachiketas:—

(These may or may not) last till tomorrow. O Death, this (which thou hast offered) wears away the vigour of all the senses of men. Even every kind of life is small indeed. Thine (be) the vehicles; thine the dance and the music.

न वित्तेन तर्पणीयो मनुष्यो
लप्स्यामहे वित्तमद्राक्ष्म चेत्त्वा।
जीविष्यामो यावदीशिष्यसि त्वं
वरस्तु मे वरणीयः स एव ॥

Man cannot be propitiated with wealth. We will get wealth if we meet thee; we will live as long as thou shalt rule. But that alone is the boon which I can choose.

अजीर्यताममृतानामुपेत्य
जीर्यन् मर्त्यः क्वधःस्थः प्रजानन् ।
अभिध्यायन् वर्णरतिप्रमोदा-
नतिदीर्घे जीविते को रमेत ॥

Having come to the immortals who never decay, which decaying mortal living on the earth below, (now) knowing, will, thinking of colour, pleasures and enjoyments, delight in the life (that may be) very long?

यस्मिन्निदं विचिकित्सन्ति मृत्यो
यत्साम्पराये महति ब्रूहि नस्तत् ।
योऽयं वरो गूढमनुप्रविष्टो
नान्यं तस्मान्नचिकेता वृणीते ॥

In respect of which, O Death, people doubt thus, what there is in that great hereafter, tell us that. This boon which penetrates into the hidden, no other than this will Nachiketas choose.

द्वितीया वल्ली

VALLI TWO

(Nachiketas was firm; and finding him worthy of the Teaching, Death begins to explain the great Secret to him.)

अन्यच्छ्रेयोऽन्यदुतैव प्रेय-
स्ते उभे नानार्थे पुरुषं सिनीतः ।
तयोः श्रेय आददानस्य साधु
भवति हीयतेऽर्थाद्य उ प्रेयो वृणीते ॥

Different is the good, and different, indeed, is the pleasing. These two, having different purposes, bind man. It becomes well with him who accepts the good. But he who chooses the pleasing falls away from the purpose.

श्रेयश्च प्रेयश्च मनुष्यमेत-
स्तौ संपरीत्य विविनक्ति धीरः ।
श्रेयो हि धीरोऽभिप्रेयसो वृणीते
प्रेयो मन्दो योगक्षेमाद्वृणीते ॥

Both the good and the pleasing come to man. One who is wise considers the two all round and discriminates them. He chooses the good in preference to the pleasing. One who is stupid chooses the pleasing for the sake of acquisition and prosperity.

Death explains why people mostly choose the pleasant, and compliments Nachiketas on his prefering the good. Then he proceeds with the explanation of the great Teaching.

अविद्यायामन्तरे वर्तमानाः
स्वयं धीराः पण्डितंमन्यमानाः ।
दन्द्रम्यमाणाः परियन्ति मूढा
अन्धेनैव नीयमाना यथान्धाः ॥

Remaining in the midst of ignorance, wise in themselves and considering themselves learned, fools go round and round, staggering to and fro, like blind men led by one who too is blind.

श्रवणायापि बहुभिर्यो न लभ्यः
शृण्वन्तोऽपि बहवो यं न विद्युः ।
आश्चर्यो वक्ता कुशलोऽस्य लब्धा-
श्चर्यो ज्ञाता कुशलानुशिष्टः ॥

He (the self) who is not available even to be heard of by many, and whom many do not know even when they hear (of him), wonderful is he who teaches him (the self) and skilled is he who attains him; wonderful is he who knows (him) when taught by a skilled (teacher).

After further elaboration of the point, Nachiketas asks for instruction on what transcends the duals like dharma and adharma; and Death continues his discourse.

सर्वे वेदा यत्पदमामनन्ति
तपांसि सर्वाणि च यद्वदन्ति ।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति
तत्ते पदं संग्रहेण ब्रवीमि ॥
ओमित्येतत् ॥

The word (or goal) which all the Vedas declare, that which all penances proclaim, and desiring which people lead an austere life, that word (or goal) I tell thee in brief: it is Om.

न जायते म्रियते वा विपश्चि-
न्नायं कुतश्चिन्न बभूव कश्चित् ।
अजो नित्यः शाश्वतोऽयं पुराणो
न हन्यते हन्यमाने शरीरे ॥

The knowing self is not born; nor does he die. He sprang from nothing and nothing sprang (from him). He is unborn, eternal, everlasting and ancient. He is not slain when the body is slain.

हन्ता चेन्मन्यते हन्तुं हतश्चेन्मन्यते हतम् ।
उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥

If the slayer thinks of slaying and if the slain thinks of being slain, both of them do not know. He neither slays nor is he slain.

अणोरणीयान् महतो महीया-
नात्मास्य जन्तोर्निहितो गुहायाम् ।
तमक्रतुः पश्यति वीतशोको
धातुप्रसादान्महिमानमात्मनः ॥

Subtler than the subtle, grosser than the gross, the self is concealed in the heart-cave of this creature. He who is free from desire and free from sorrow perceives the glory of the self through the purity of the mind and the senses.

आसीनो दूरं व्रजति शयानो याति सर्वतः ।
कस्तं मदामदं देवं मदन्यो ज्ञातुमर्हति ॥

Sitting he wanders afar; lying he goes everywhere. Who save myself is fit to know that God who rejoices and rejoices not?

अशरीरं शरीरेष्वनवस्थेष्ववस्थितम् ।
महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥

Knowing the self as without body among the embodied, the abiding among the transitory, great and all-pervading, the wise one does not grieve.

नायमात्मा प्रवचनेन लभ्यो
न मेधया न बहुना श्रुतेन ।
यमेवैष वृणुते तेन लभ्य-
स्तस्यैष आत्मा विवृणुते तनूं स्वाम् ॥

This self cannot be attained through exposition, nor through intellectual power, nor even through vast learning. He whom alone this (self) accepts, by him he is to be attained. To him this self reveals his own nature.

तृतीया वल्ली
VALLI THREE

आत्मानं रथिनं विद्धि शरीरं रथमेव तु ।
बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च ॥

Know the self as the lord of the chariot and the body as verily the chariot; know the intellect as the charioteer and the mind as verily the reins.

इन्द्रियाणि हयानाहुर्विषयांस्तेषु गोचरान् ।
आत्मेन्द्रियमनोयुक्तं भोक्तेत्याहुर्मनीषिणः ॥

The senses are the horses, they say; the sense-objects are the spheres for them. (The individual self) as associated with the body, the senses and mind, is the enjoyer: so say the wise men.

यस्त्वविज्ञानवान् भवत्ययुक्तेन मनसा सदा ।
तस्येन्द्रियाण्यवश्यानि दुष्टाश्वा इव सारथेः ॥

Whoever becomes devoid of knowledge because of mind ever unyoked, for him the senses are uncontrollable, as wild horses are for a charioteer.

यस्तु विज्ञानवान् भवति युक्तेन मनसा सदा ।
तस्येन्द्रियाणि वश्यानि सदश्वा इव सारथेः ॥

But whoever becomes endowed with knowledge because of mind ever yoked, for him the senses are controllable, as trained horses are for a charioteer.

यस्त्वविज्ञानवान् भवत्यमनस्कः सदाशुचिः ।
न स तत्पदमाप्नोति संसारं चाधिगच्छति ॥

Whoever becomes devoid of knowledge without control over the mind and ever impure, does not reach that place, but gets into transmigratory life.

यस्तु विज्ञानवान् भवति समनस्कः सदा शुचिः ।
स तु तत्पदमाप्नोति यस्माद्भूयो न जायते ।

But whoever becomes endowed with knowledge with control over the mind and ever pure reaches that place, whence he is not born again.

इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः ।
मनसस्तु परा बुद्धिर्बुद्धेरात्मा महान् परः ॥

Superior to the senses are indeed the objects; and superior to the objects is the mind. Even superior to the mind is the intellect; and superior to the intellect is the Great (*Mahat*), the self.

महतः परमव्यक्तमव्यक्तात् पुरुषः परः ।
पुरुषान्न परं किंचित् सा काष्ठा सा परा गतिः ॥

Superior to the Great is the Unmanifest; superior to the Unmanifest is the Person. Superior to the Person there is nothing. That is the goal, that the supreme destination.

उत्तिष्ठत जाग्रत
प्राप्य वरान्निबोधत ।
क्षुरस्य धारा निशिता दुरत्यया
दुर्गं पथस्तत् कवयो वदन्ति ॥

Arise, awake; having attained thy boons, know them. The sharp edge of a sword is hard to tread. So also that path, the wise declare, is hard to travel.

अशब्दमस्पर्शमरूपमव्ययं
तथारसं नित्यमगन्धवच्च यत् ।
अनाद्यनन्तं महतः परं ध्रुवं
निचाय्य तन्मृत्युमुखात् प्रमुच्यते ॥

Devoid of sound, of touch, of form, without decay, and likewise devoid of taste, eternal and devoid of odour, beginningless, endless, superior to the Great (*Mahat*) and firm; realising that, one is released from the jaws of death.

नाचिकेतमुपाख्यानं मृत्युप्रोक्तं सनातनम् ।
उक्त्वा श्रुत्वा च मेधावी ब्रह्मलोके महीयते ॥

This story of Nachiketas, narrated by Death, eternal, if an intelligent person narrates it or hears it, he attains glory in the world of Brahman.

पराचः कामाननुयन्ति बाला-
स्ते मृत्योर्यन्ति विततस्य पाशम् ।
अथ धीरा अमृतत्वं विदित्वा
ध्रुवमध्रुवेष्विह न प्रार्थयन्ते ॥

The immature pursue outward pleasures; they are caught in the far-flung snare of death. But the wise, knowing immortality to be permanent, do not pray for anything here amidst what are transitory.

येन रूपं रसं गन्धं शब्दान् स्पर्शांश्च मैथुनान् ।
एतेनैव विजानाति किमत्र परिशिष्यते ॥
एतद्वै तत् ॥

That by which one perceives colour, taste, odour, sounds and conjugal contacts, by that alone does one perceive. What else remains here?

This verily it is.

स्वप्नान्तं जागरितान्तं चोभौ येनानुपश्यति ।
महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥

That by which one perceives both what is within dreams and what is within the waking state—having known that great, all-pervading self, the wise does not grieve.

यः पूर्वं तपसो जातमद्भ्यः पूर्वमजायत ।
गुहां प्रविश्य तिष्ठन्तं यो भूतेभिर्व्यपश्यत ॥
एतद्वै तत् ॥

He who was born fiist from penance—and he was born prior to the waters—one who sees him well as dwelling along with the elements, having entered the cave of the heart;

this verily it is (that he sees).

अरण्योर्निहितो जातवेदा
गर्भ इव सुभृतो गर्भिणीभिः ।
दिवे दिव ईड्यो जागृवद्भि-
र्हविष्मद्भिर्मनुष्येभिरग्निः ॥
एतद्वै तत् ॥

Agni, the knower of all (*jatavedas*), concealed between the two firesticks, like the embryo well borne by pregnant women, and deserving of worship day after day by men awake, offering oblations:

this verily it is.

यतश्चोदेति सूर्यः अस्तं यत्र च गच्छति ।
तं देवाः सर्वे अर्पितास्तदु नात्येति कश्चन ॥
एतद्वै तत् ॥

That from which the sun rises and that in which he sets, in that all the gods are placed. No one ever goes beyond that.

This verily it is.

यदेवेह तदमुत्र यदमुत्र तदन्विह ।
मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥

What is here, the same is there. What is there, the same is similarly here. From death to death, he goes who sees here a manifold as it were.

मनसैवेदमाप्तव्यं नेह नानास्ति किंचन ।
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥

By the mind alone is this to be reached. There is no plurality whatever here. From death to death, he goes who sees here a manifold as it were.

अङ्गुष्ठमात्रः पुरुषो मध्य आत्मनि तिष्ठति ।
ईशानं भूतभव्यस्य न ततो विजुगुप्सते ॥
एतद्वै तत् ॥

The Person of the size of a thumb rests in the middle of the self. He is the Lord of what has been and what will be. One is not repelled from Him.

This verily it is.

अङ्गुष्ठमात्रः पुरुषो ज्योतिरिवाधूमकः ।
ईशानो भूतभव्यस्य स एवाद्य स उ श्वः ॥
एतद्वै तत् ॥

The Person of the size of a thumb is like light without smoke. Lord of what has been and what will be, he alone is today; and he is also tomorrow.

This verily it is.

यथोदकं दुर्गे वृष्टं पर्वतेषु विधावति ।
एवं धर्मान् पृथक् पश्यंस्तानेवानुविधावति ॥

As rain water falling on a peak runs down the mountains, so he who sees the entities as distinct, simply runs after them.

यथोदकं शुद्धे शुद्धमासिक्तं तादृगेव भवति ।
एवं मुनेर्विजानत आत्मा भवति गौतम ॥

As pure water poured into pure (water) remains the same, so becomes the self of the seer who understands, O Gautama.

पञ्चमी वल्ली

VALLI FIVE



पुरमेकादशद्वारमजस्यावक्रचेतसः ।
अनुष्ठाय न शोचति विमुक्तश्च विमुच्यते ॥
एतद्वै तत् ॥

The city of eleven gates belonging to the unborn of uncrooked intelligence—occupying it, one does not grieve. And being released (therefrom) he is (finally) released.

This verily it is.

हंसः शुचिषद्वसुरन्तरिक्षस-
द्धोता वेदिषदतिथिर्दुरोणसत् ।
नृषद्वरसदृतसद्व्योमस-
दब्जा गोजा ऋतजा अद्रिजा ऋतं बृहत् ॥

He is the Swan dwelling in the bright (heavens), the Vasu dwelling in the inter-space; he is the sacrificer dwelling in the altar; he is the guest dwelling in the sacrificial vessel; he dwells in men, in gods, in sacrifices, in the heavens; he is born in water; he is born in cows; he is born in truth; he is born on the mountains; he is the true and the great.

ऊर्ध्वं प्राणमुन्नयत्यपानं प्रत्यगस्यति ।
मध्ये वामनमासीनं विश्वे देवा उपासते ॥

He raises the *prana* upwards. He throws the *apana* downwards. The dwarf seated in the middle, all the gods worship.

अस्य विस्रंसमानस्य शरीरस्थस्य देहिनः ।
देहाद्विमुच्यमानस्य किमत्र परिशिष्यते ॥
एतद्वै तत् ॥

Of this soul which resides in the body and which is about to slip away, what remains here when it is released from the body ?

This verily it is.

न प्राणेन नापानेन मर्त्यो जीवति कश्चन ।
इतरेण तु जीवन्ति यस्मिन्नेतावुपाश्रितौ ॥

No man whatsoever lives either by the *prana* or by the *apana*. By the other they live, on which these two are dependent.

हन्त त इदं प्रवक्ष्यामि गुह्यं ब्रह्म सनातनम् ।
यथा च मरणं प्राप्य आत्मा भवति गौतम ॥

Well! I will explain to thee this Brahman that is secret and eternal; and how the self is, O Gautama, after it comes to death.

योनिमन्ये प्रपद्यन्ते शरीरत्वाय देहिनः ।
स्थाणुमन्येऽनुसंयन्ति यथाकर्म यथाश्रुतम् ॥

Some souls enter a (new) womb to become embodied. Others enter what is stationary (trees etc.) according to their action, according to their learning.

य एष सुप्तेषु जागर्ति
कामं कामं पुरुषो निर्मिमाणः ।
तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते ।
तस्मिन् लोकाः श्रिताः सर्वे तदु नात्येति कश्चन ॥
एतद्वै तत् ॥

This Person who is awake in those that sleep, fashioning desire after desire—that alone is the bright; that is Brahman; that alone is called the immortal. Therein do all the worlds rest. And nothing at all surpasses that.

This verily it is.

अग्निर्यथैको भुवनं प्रविष्टो
रूपं रूपं प्रतिरूपो बभूव ।
एकस्तथा सर्वभूतान्तरात्मा
रूपं रूपं प्रतिरूपो बहिश्च ॥

As *Agni* (Fire), which is one, entering this world becomes varied in form according to the respective forms (of the objects it burns), so also the one inner self of all beings becomes varied in form according to the respective forms (of beings it inhabits) and also (exists) outside.

सूर्यो यथा सर्वलोकस्य चक्षु-
र्न लिप्यते चाक्षुषैर्बाह्यदोषैः ।
एकस्तथा सर्वभूतान्तरात्मा
न लिप्यते लोकदुःखेन बाह्यः ॥

As the Sun who is the eye of all beings is not stained by the external defects pertaining to the eyes, so also the inner self of all beings is not stained by the misery of beings, (though) external.

एको वशी सर्वभूतान्तरात्मा
एकं रूपं बहुधा यः करोति ।
तमात्मस्थं येऽनुपश्यन्ति धीरा-
स्तेषां सुखं शाश्वतं नेतरेषाम् ॥

The one controller, the inner self of all, who makes his one form manifold; the wise who perceive him as existing in themselves—for them there is eternal happiness; not for others.

नित्यो नित्यानां चेतनश्चेतनाना-
मेको बहूनां यो विदधाति कामान् ।
तमात्मस्थं येऽनुपश्यन्ति धीरा-
स्तेषां शान्तिः शाश्वती नेतरेषाम् ॥

The eternal among the eternal, the intelligent among the intelligent beings, the one among the many, who grants desires; the wise who perceive him as existing in themselves—for them there is eternal peace, not for others.

तदेतदिति मन्यन्तेऽनिर्देश्यं परमं सुखम् ।
कथं नु तद्विजानीयां किमु भाति विभाति वा ॥

"That is this"—(thus) they think of the indescribable supreme happiness. How then may I come to know of it, whether it shines (simply), or whether it shines distinctly?

न तत्र सूर्यो भाति न चन्द्रतारकं
नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं
तस्य भासा सर्वमिदं विभाति ॥

Not there does the sun shine, nor the moon and the stars; nor do these lightnings shine. Whence then is this *Agni* (fire)? Him alone, as he shines, does everything (else) shine after. By his lustre, do all this shine distinctly.

षष्ठी वल्ली
VALLI SIX

ऊर्ध्वमूलोऽवाक्शाख एषोऽश्वत्थः सनातनः ।
तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते ।
तस्मिन् लोकाः श्रिताः सर्वे तदु नात्येति कश्चन ॥

एतद्वै तत् ॥

With roots upward, with branches downward (there stands) this ancient fig-tree. That alone is the bright; that is Brahman; that alone is called the immortal. Therein do all the worlds rest. And nothing at all surpasses that.

This verily it is.

यदिदं किंच जगत् सर्वं
प्राण एजति निःसृतम् ।
महद्भयं वज्रमुद्यतं
य एतद्विदुरमृतास्ते भवन्ति ॥

Whatever world there is moves in *prana*, coming out (of it). It is the great fear, the thunder-bolt held aloft. They who know that become immortal.

भयादस्याग्निस्तपति भयात्तपति सूर्यः ।
भयादिन्द्रश्च वायुश्च मृत्युर्धावति पञ्चमः ॥

Out of fear for him, *Agni* (fire) burns; the sun burns out of fear (for him). Out of fear (for him), Indra and Vayu speed on; (and so does) Death as the fifth.

यथादर्शे तथात्मनि यथा स्वप्ने तथा पितृलोके ।
यथाप्सु परीव ददृशे
तथा गन्धर्वलोके
छायातपयोरिव ब्रह्मलोके ॥

As in a mirror, so is it seen all round, as it were, in the body; as in dream, so in the world of the departed Fathers; as in waters, so in the world of the celestial nymphs; as in shade and sun, so in the world of Brahman.

इन्द्रियाणां पृथग्भावमुदयास्तमयौ च यत् ।
पृथगुत्पद्यमानानां मत्वा धीरो न शोचति ॥

The separate nature of the senses which originate separately, and what forms their rising and setting—knowing these a wise man does not grieve.

इन्द्रियेभ्यः परं मनो मनसः सत्त्वमुत्तमम् ।
सत्त्वादधि महानात्मा महतोऽव्यक्तमुत्तमम् ॥

Superior to the senses is the mind. Superior to the mind is the intellect (buddhi). Superior to the intellect is the Great, the self. Superior to the Great is the unmanifest.

अव्यक्तात्तु परः पुरुषो व्यापकोऽलिङ्ग एव च ।
यं ज्ञात्वा मुच्यते जन्तुरमृतत्वं च गच्छति ॥

But superior to the unmanifest is the Person, who is the pervader (of all) and indeed devoid of marks, and knowing whom the living being gets released and attains immortality.

यदा पञ्चावतिष्ठन्ते ज्ञानानि मनसा सह ।
बुद्धिश्च न विचेष्टति तामाहुः परमां गतिम् ॥

When the five-fold (sense) knowledge, along with the mind comes to cessation, and when the intellect too does not wander, that is called the highest attainment.

तां योगमिति मन्यन्ते स्थिरामिन्द्रियधारणाम् ।
अप्रमत्तस्तदा भवति योगो हि प्रभवाप्ययौ ॥

This they regard as the Yoga—the steady holding up of the senses. Then one becomes free from distraction. Yoga indeed is the source and the end.

नैव वाचा न मनसा प्राप्तुं शक्यो न चक्षुषा ।
अस्तीति ब्रुवतोऽन्यत्र कथं तदुपलभ्यते ॥

Not indeed by speech, nor by mind, nor by the eye is it to be reached. How can it be seen by any other than one who says, "It is"?

अस्तीत्येवोपलब्धव्यस्तत्त्वभावेन चोभयोः ।
अस्तीत्येवोपलब्धस्य तत्त्वभावः प्रसीदति ॥

He can be comprehended only as "It is", and also through the real nature of both. The real nature of it manifests itself clearly when it is comprehended only as "It is".

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।
अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ॥

When all the desires which abide in his heart are cast away, then the mortal becomes immortal. Here he attains Brahman.

यदा सर्वे प्रभिद्यन्ते हृदयस्येह ग्रन्थयः ।
अथ मर्त्योऽमृतो भवत्येतावदनुशासनम् ॥

When all the bondages here of the heart break, then the mortal becomes immortal: this much is the Instruction.

शतं चैका च हृदयस्य नाड्य-
स्तासां मूर्धानमभिनिःसृतैका ।
तयोर्ध्वमायन्नमृतत्वमेति
विष्वङ्ङन्या उत्क्रमणे भवन्ति ॥

One hundred and one are the channels (*nadis*) of the heart. One among them rises up towards the head. Going up along that, one attains immortality. The others are for getting out in various directions.

अङ्गुष्ठमात्रः पुरुषोऽन्तरात्मा
सदा जनानां हृदये संनिविष्टः ।
तं स्वाच्छरीरात् प्रवृहेन्
मुञ्जादिवेषीकां धैर्येण ।
तं विद्याच्छुक्रममृतं
तं विद्याच्छुक्रममृतम्—इति ॥

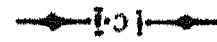
The person of the size of a thumb, the inner self, resides always in the heart of men. Him let a man draw forth from his body with firmness, as one draws the core from a reed. Him let a man know as the bright, the immortal; him let a man know as the bright, the immortal.

मृत्युप्रोक्तां नचिकेतोऽथ लब्ध्वा
विद्यामेतां योगविधिं च कृत्स्नम् ।
ब्रह्म प्राप्तो विरजोऽभूद्विमृत्यु-
रन्योऽप्येवं यो विदध्यात्ममेव ॥

Then, having received this knowledge imparted by Yama, as also the entire procedure of Yoga, Nachiketas attained Brahman and became free from blemishes and deathless. So also will it be with any other who knows thus what verily relates to the self.

॥ प्रश्नोपनिषत् ॥

PRASNOPANISHAD



[*The Prasnopanishad which belongs to the Atharva Veda contains six sections in the form of six questions put to a Rishi by six disciples seeking knowledge of **Brahman** and the Rishi's answers to the questions. Because it consists of questions, the **Upanishad** is called Prasna (Question) Upanishad. The Ultimate cause of this world, the Supreme Being, the nature and power of the sound Om and the relation of the Supreme to the constituents of the world: these are the subjects dealt with in this Upanishad.*]

भद्रं कर्णेभिः शृणुयाम देवा
भद्रं पश्येमाक्षभिर्यजत्राः ।
स्थिरैरङ्गैस्तुष्टुवांसस्तनूभि-
र्व्यशेम देवहितं यदायुः ॥

स्वस्ति न इन्द्रो वृद्धश्रवाः
स्वस्ति नः पूषा विश्ववेदाः ।
स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः
स्वस्ति नो बृहस्पतिर्दधातु ॥

May we, O gods, hear what is auspicious with our ears! May we, ye who are deserving of worship, see what is auspicious with our eyes! With strong limbs and bodies, may we fulfil in worship what life is allotted to us by the gods!

May Indra of waxing glory bestow prosperity on us! May Pushan, knower of all, bestow prosperity on us! May Tarkshya of unobstructed path bestow prosperity on us! May Brihaspati bestow prosperity on us!

प्रथमः प्रश्नः

QUESTION ONE

सुकेशा च भारद्वाजः शैब्यश्च सत्यकामः
सौर्यायणी च गार्ग्यः कौसल्यश्चाश्वलायनो
भार्गवो वैदर्भिः कबन्धी कात्यायनः—
ते हैते ब्रह्मपरा ब्रह्मनिष्ठाः परं
ब्रह्मान्वेषमाणाः—एष ह वै तत् सर्वं
वक्ष्यति—इति ते ह समित्पाणयो
भगवन्तं पिप्पलादमुपसन्नाः ॥

Sukesa son of Bharadvaja, Satyakama son of Sibi, Gargya grandson of Surya, Kausalya son of Asvala, Bhargava of the Vidarbha country, Kabandhi son of Katya—these, as mentioned above, devoted to Brahman and firmly established in Brahman, were in search of the supreme Brahman; and they approached the venerable Pippalada with sacrificial fuel in their hands, believing that he would tell them all that.

तान् ह स ऋषिरुवाच—भूय एव तपसा
ब्रह्मचर्येण श्रद्धया संवत्सरं संवत्स्यथ ।
यथाकामं प्रश्नान् पृच्छत । यदि
विज्ञास्यामः सर्वं ह वो वक्ष्यामः—इति ॥

The Rishi said to them :—Live (here) another year with penance, austerity and devotion. (Then) ask questions according to your desire. If we know, then we will tell you all that.

अथ कबन्धी कात्यायन उपेत्य पप्रच्छ—भगवन् कुतो ह वा इमाः प्रजाः प्रजायन्ते—इति ॥

After that (a year) Kabandhi son of Katya approached him and asked :—Venerable sir, whence are all these creatures born ?

तस्मै स होवाच—प्रजाकामो वै प्रजापतिः स तपोऽतप्यत । स तपस्तप्त्वा स मिथुनमुत्पादयते रयिं च प्राणं चेति एतौ मे बहुधा प्रजाः करिष्यत इति ॥

To him he said :—Prajapati desired to have offspring ; he performed penance. Performing penance, he produced the pair, namely, wealth and life, in the hope that these two would procure him a variety of offspring.

आदित्यो ह वै प्राणः । रयिरेव चन्द्रमाः । रयिर्वा एतत्सर्वं यन्मूर्तं चामूर्तं च । तस्मान्मूर्तिरेव रयिः ।

The sun indeed is life; wealth itself is the moon. Wealth is verily all this, what is tangible and what is intangible. Therefore the tangible itself is wealth.

अथादित्य उदयन् प्राचीं दिशं प्रविशति ।
तेन प्राच्यान् प्राणान् रश्मिषु संनिधत्ते ।
यद्दक्षिणां यत् प्रतीचीं यदुदीचीं यदधो
यदूर्ध्वं यदन्तरा दिशो यत् सर्वं प्रकाश-
यति तेन सर्वान् प्राणान् रश्मिषु संनिधत्ते ॥

Now, the sun after rising, enters the eastern quarter. Thus he takes in into his rays the vital breaths of the east. Because he illumines all the quarters of south, west, north, below, above and in-between, he takes in into his rays all the vital breaths.

स एष वैश्वानरो विश्वरूपः प्राणोऽग्निरुदयते ।
तदेतदृचाभ्युक्तम्—

विश्वरूपं हरिणं जातवेदसं
परायणं ज्योतिरेकं तपन्तम् ।
सहस्ररश्मिः शतधा वर्तमानः
प्राणः प्रजानामुदयत्येष सूर्यः ॥

So he rises as Vaisvanara fire, of cosmic form, the life. This is said in the verse:—Of cosmic form, full of rays, knower of all, the goal (of all), the one effulgence, the giver of heat, possessing a thousand rays, existing in a hundred forms—thus rises this sun as the life of beings.

संवत्सरो ह वै प्रजापतिः । तस्यायने दक्षिणं चोत्तरं च । तद्ये ह वै तदिष्टापूर्ते कृतमित्युपासते ते चान्द्रमसमेव लोकमभिजयन्ते । त एव पुनरावर्तन्ते । तस्मादेत ऋषयः प्रजाकामा दक्षिणं प्रतिपद्यन्ते । एष ह वै रयिर्यः पितृयाणः ॥

Verily, Prajapati is the year. It has two paths, the southern and the northern. Now those who dedicate themselves to deeds like sacrifices and public benefactions win only the world of the moon. They certainly return again. Therefore the Rishis desiring offspring resort to the southern path. This, which is called the path of the dead ancestors, is the wealth.

अथोत्तरेण तपसा ब्रह्मचर्येण श्रद्धया विद्ययात्मानमन्विष्यादित्यमभिजयन्ते । एतद्वै प्राणानामायतनम् । एतदमृतमभयम् । एतत्परायणम् । एतस्मान्न पुनरावर्तन्ते । इत्येष निरोधः ॥

But those who search for the self along the northern path with penance, austerity, devotion and knowledge, win the sun. This is the abode of the vital breaths. This is immortal; (this is) free from fear. This is the goal. From this they do not return again. Thus is this denied (to the ignorant).

तदेष श्लोकः—

पञ्चपादं पितरं द्वादशाकृतिं
दिव आहुः परे अर्धे पुरीषिणम् ।
अथेमे अन्य उ परे विचक्षणं
सप्तचक्रे षडर आहुरर्पितम्—इति ॥

Here there is this verse:—They speak of him as the father having five feet, and twelve forms, as the source of water, (existing) in the higher half of the heavens. And others again speak of him as the omniscient placed on (a chariot of) seven wheels and six spokes.

मासो वै प्रजापतिः । तस्य कृष्णपक्ष एव रयिः । शुक्लः प्राणः । तस्मादेत ऋषयः शुक्ल इष्टं कुर्वन्ति । इतर इतरस्मिन् ॥

Prajapati verily is the month. Of this, the dark half is the wealth, the bright half is life. Hence the Rishis perform sacrifices in the bright half, and others in the other (half).

Here there is a similar statement about day and night, and about food, identifying day with life and night with wealth, and identifying food with Prajapati.

तद्ये ह वै तत् प्रजापतिव्रतं चरन्ति ते मिथुन-मुत्पादयन्ते । तेषामेवैष ब्रह्मलोको येषां तपो ब्रह्मचर्यं येषु सत्यं प्रतिष्ठितम् ॥

Thus those (householders) who observe the vow of Prajapati produce the couple (son and daughter). For them alone is this world of Brahman, who perform penance and observe austerity, and in whom truth is well established.

तेषामसौ विरजो ब्रह्मलोको न येषु जिह्ममनृतं न माया च—इति ॥

This world of Brahman free from blemishes is for them in whom there is no crookedness and untruth, nor deceit.

द्वितीयः प्रश्नः

QUESTION TWO

अथ हैनं भार्गवो वैदर्भिः पप्रच्छ—भगवन् कत्येव देवाः प्रजां विधारयन्ते । कतर एतत् प्रकाशयन्ते । कः पुनरेषां वरिष्ठः—इति ॥

Then Bhargava of the Vidarbha country asked him:—Venerable sir, how many gods verily support the created? How many illumine this? And who again among them is the supreme?

तस्मै स होवाच—आकाशो ह वा एष देवो वायुरग्निरापः पृथिवी वाङ्मनश्चक्षुः श्रोत्रं च । ते प्रकाश्याभिवदन्ति—वयमेतद्बाणमवष्टभ्य विधारयामः ॥

To him he said:—That god, indeed, is, ether, air, fire, water, earth, speech, mind, eye and ear. Illuminating (the world) they say: "We alone hold together and support this arrow (the created world)."

तान् वरिष्ठः प्राण उवाच—मा मोहमापद्यथ ।
अहमेवैतत् पञ्चधात्मानं प्रविभज्यैतद्बाणमवष्टभ्य
विधारयामि—इति ॥

Life, the greatest of them, said to them: "Do not entertain this false notion. I alone, dividing my self five-fold, hold together and support this arrow."

तेऽश्रद्दधाना बभूवुः । सोऽभिमानादूर्ध्वमुत्क्रा-
मत इव । तस्मिन्नुत्क्रामत्यथेतरे सर्व एवोत्क्रामन्ते ।
तस्मिंश्च प्रतिष्ठमाने सर्व एव प्रातिष्ठन्ते ॥

They remained indifferent to it. Through indignation, he appeared as departing upward. When he departed, then the others also departed. And when he settled down, others also settled down.

तद्यथा मक्षिका मधुकरराजानमुत्क्रामन्तं सर्वा
एवोत्क्रामन्ते तस्मिंश्च प्रतिष्ठमाने सर्वा एव प्राति-
ष्ठन्ते एवं वाङ्मनश्चक्षुः श्रोत्रं च ॥

Thus, as when the king of the honey-bees departs (from the hive), all the bees also depart, and when he settles down, all of them also settle down, similarly do speech and mind, the eye and the ear.

ते प्रीताः प्राणं स्तुन्वन्ति—
एषोऽग्निस्तपत्येष सूर्य
एष पर्जन्यो मघवानेष वायुः ।
एष पृथिवी रयिर्देवः
सदसच्चामृतं च यत् ॥

They were satisfied and praised life thus:—He burns as fire; he is the sun; he is the bountiful rain-god; he is Vayu. He is the earth, wealth, god. He is also the real and the unreal and what is immortal.

अरा इव रथनाभौ प्राणे सर्वं प्रतिष्ठितम् ।
ऋचो यजूंषि सामानि यज्ञः क्षत्रं ब्रह्म च ॥

As spokes in the nave of a wheel, everything is established in life: the Riks, Yajus, and Samans, sacrifice, valour and wisdom.

प्रजापतिश्चरसि गर्भे
त्वमेव प्रतिजायसे ।
तुभ्यं प्राण प्रजास्त्विमा बलिं हरन्ति
यः प्राणैः प्रतितिष्ठसि ॥

You move into the womb as Prajapati. You yourself are born again. O life, the creatures bring tribute to you who remain well established along with the vital breaths.

देवानामसि वह्नितमः पितृणां प्रथमा स्वधा ।
ऋषीणां चरितं सत्यमथर्वाङ्गिरसामसि ॥

You are the best bearer (of gifts) to the gods and the first offering to the departed forefathers. You are the life (dedicated to) truth of the Rishis, the Atharvangirasas.

इन्द्रस्त्वं प्राण तेजसा रुद्रोऽसि परिरक्षिता ।
त्वमन्तरिक्षे चरसि सूर्यस्त्वं ज्योतिषां पतिः ॥

You are, O life, Indra by your valour; you are Rudra the protector. You move in the interspace; you are the sun, the lord of the luminaries.

यदा त्वमभिवर्षसि अथेमाः प्राणते प्रजाः ।
आनन्दरूपास्तिष्ठन्ति कामायान्नं भविष्यतीति ॥

When you pour down rain, then these creatures breathe; they live in a state of bliss, hoping that there would be food according to their desire.

व्रात्यस्त्वं प्राण एकर्षिरत्ता विश्वस्य सत्पतिः ।
वयमाद्यस्य दातारः पिता त्वं मातरिश्व नः ॥

You are ever pure, O life, the one seer (a form of fire), the eater, the good lord of all. We are the givers of what is to be eaten. O all-pervading air, you are our father.

या ते तनूर्वाचि प्रतिष्ठिता
या श्रोत्रे या च चक्षुषि ।
या च मनसि संतता
शिवां तां कुरु मोत्क्रमीः ॥

That body of yours which is well established in the speech, in the ear and in the eye, which exists continuously in the mind, make that auspicious; do not depart.

प्राणस्येदं वशे सर्वं त्रिदिवे यत् प्रतिष्ठितम् ।
मातेव पुत्रान् रक्षस्व श्रीश्च प्रज्ञां च विधेहि नः ॥
—इति ॥

All this is under the control of life, which is well established in the three worlds. Protect us as a mother does her sons. Give us prosperity and wisdom.

तृतीयः प्रश्नः

QUESTION THREE

अथ हैनं कौसल्यश्चाश्वलायनः पप्रच्छ—भगवन् कुत एष प्राणो जायते । कथमायात्यस्मिञ्शरीरे । आत्मानं वा प्रविभज्य कथं प्रातिष्ठते । केनोत्क्रामते । कथं बाह्यमभिधत्ते । कथमध्यात्मम्—इति ॥

Then Kausalya, son of Asvala, also asked him:—O revered sir, whence is this life born? How does it come into this body? And after dividing itself, how does it establish itself? In what way does it depart? How does it support what is without? How (does it support) what relates to the self?

तस्मै स होवाच—अतिप्रश्नान् पृच्छसि ।
ब्रह्मिष्ठोऽसीति तस्मात्तेऽहं ब्रवीमि ॥

To him he said:—You are asking questions (highly) transcendental. Because you are well established in Brahman, I will tell you.

आत्मन एष प्राणो जायते । यथैषा पुरुषे छायै-
तस्मिन्नेतदाततम् । मनोकृतेनायात्यस्मिञ्शरीरे ॥

This life is born from the self. Just as there is this shadow in (the case of) a person, so is this (life) connected there-with. It comes into this body by the activity of the mind.

यथा सम्राडेवाधिकृतान् विनियुङ्क्ते—एतान्
ग्रामानेतान् ग्रामानधितिष्ठस्व — इति एवमेवैष
प्राण इतरान् प्राणान् पृथक् पृथगेव संनिधत्ते ॥

Just as the emperor himself allots to his officers "you occupy these villages (and you) these" even similarly this life allocates the other vital breaths to their respective places.

Here there is a description of the vital breaths and their positions and functions.

आदित्यो ह वै बाह्यः प्राण उदयत्येष ह्येनं
चाक्षुषं प्राणमनुगृह्णानः ॥

The sun, indeed, is the external life; for he rises gracing the life that is in the eye.

य एवं विद्वान् प्राणं वेद न हास्य प्रजा हीयते।
अमृतो भवति । तदेष श्लोकः—

उत्पत्तिमायतिं स्थानं विभुत्वं चैव पञ्चधा ।
अध्यात्मं चैव प्राणस्य विज्ञायामृतमश्नुते ।
विज्ञायामृतमश्नुत—इति ॥

The wise one who knows life thus, to him there shall be no lack of offspring. He becomes immortal. Here there is the verse :—

The birth, the coming, the abode, the five-fold overlordship and the nature of being the self, knowing these about life, one attains the immortal; knowing these, one attains the immortal.

चतुर्थः प्रश्नः

QUESTION FOUR

अथ हैनं सौर्यायणी गार्ग्यः पप्रच्छ—भगवन् एतस्मिन् पुरुषे कानि स्वपन्ति । कान्यस्मिन् जाग्रति । कतर एष देवः स्वप्नान् पश्यति । कस्यैतत् सुखं भवति । कस्मिन् नु सर्वे संप्रतिष्ठिता भवन्ति—इति ॥

Then Gargya, the grandson of Surya, asked him :—Venerable sir, what are they that sleep in this person? What are they that keep awake in him? What god is it that sees dreams? Whose is this happiness? In whom are all these established?

तस्मै स होवाच—यथा गार्ग्य मरीचयोऽर्कस्यास्तं गच्छतः सर्वा एतस्मिंस्तेजोमण्डल एकीभवन्ति ताः पुनः पुनरुदयतः प्रचरन्ति एवं ह वै तत् सर्वं परे देवे मनस्येकीभवति ॥

To him he said:—O Gargya, as all the rays of the setting sun become one in this disc of light, and as they spread out when he rises again and again, so does all this become one in the supreme god, the mind.

तेन तर्ह्येष पुरुषो न शृणोति न पश्यति न जिघ्रति न रसयते न स्पृशते नाभिवदते नादत्ते नानन्दयते न विसृजते नेयायते। स्वपितीत्याचक्षते ॥

Therefore at that time the person hears not, sees not, smells not, tastes not, touches not; he speaks not, takes not, rejoices not, evacuates not, moves not. (Then) they say "He sleeps".

Here there is a description of the fire-like vital breaths that ever keep awake.

परमेवाक्षरं प्रतिपद्यते स यो ह वै तदच्छायम-
शरीरमलोहितं शुभ्रमक्षरं वेदयते । यस्तु सोम्य
स सर्वज्ञः सर्वो भवति ॥

He who knows the shadowless, bodiless, colourless, pure, indestructible (self), attains verily the supreme, indestructible (self). He who (knows thus), O beloved one, becomes omniscient, (becomes) all.

तदेष श्लोकः—

विज्ञानात्मा सह देवैश्च सर्वैः
प्राणा भूतानि संप्रतिष्ठन्ति यत्र ।
तदक्षरं वेदयते यस्तु सोम्य
स सर्वज्ञः सर्वमेवाविवेश ॥

इति ॥

Here there is the verse:—

He who knows that indestructible (self) in which are established the self of the nature of intelligence, the vital breaths and the elements, along with all the gods, becomes, O beloved one, omniscient and enters all.

पञ्चमः प्रश्नः

QUESTION FIVE

अथ हैनं शैब्यः सत्यकामः पप्रच्छ—स, यो ह वै तद्भगवन् मनुष्येषु प्रायणान्तमोंकारमभिध्यायीत कतमं वाव स तेन लोकं जयति—इति ॥

Then Satyakama, son of Sibi, asked him:—Venerable sir, he who, verily, among men meditates till the end of his life on the sound Om—what world indeed does he conquer thereby?

तस्मै स होवाच—एतद्वै सत्यकाम परं चापरं च ब्रह्म यदोंकारः । तस्माद्विद्वानेतेनैवायतनेनैकतरमन्वेति ॥

To him, he said:—That which is the sound Om, O Satyakama, is verily the higher and the lower Brahman. Therefore with this support alone does a wise man reach the one or the other.

स यद्येकमात्रमभिध्यायीत स तेनैव संवेदित-स्तूर्णमेव जगत्यामभिसंपद्यते । तमृचो मनुष्यलो-कमुपनयन्ते । स तत्र तपसा ब्रह्मचर्येण श्रद्धया संपन्नो महिमानमनुभवति ॥

If he should meditate on this as of one *matra*, he, enlightened even by that, soon attains this earthly world. The Riks lead him to the world of men. There, becoming rich in penance, austerity and faith, he enjoys supremacy.

अथ यदि द्विमात्रेण मनसि संपद्यते । सोऽन्त-रिक्षं यजुर्भिरुन्नीयते सोमलोकम् । स सोमलोके विभूतिमनुभूय पुनरावर्तते ॥

Then, if (he should meditate on this) as of two *matras*, he attains the mind; he is led to the interspace, the world of the moon, by Yajus. Enjoying supernatural powers there, he returns again.

यः पुनरेतं त्रिमात्रेण ओं इत्येतेनैवाक्षरेण परं पुरुषमभिध्यायीत स तेजसि सूर्ये संपन्नः ॥

But he who should meditate on this supreme self itself with the Om of three *matras*, becomes one with the light, the sun.

यथा पादोदरस्त्वचा विनिर्मुच्यत एवं ह वै स पाप्मना विनिर्मुक्तः स सामभिरुन्नीयते ब्रह्मलोकम् । स एतस्माज्जीवघनात् परात् परं पुरिशयं पुरुषमीक्षते ॥

Just as a snake is bereft of its skin, similarly he is freed from sins and is led upward by verses of Sama to the world of Brahman. He sees the Person, living in the heart and superior to the higher life-mass (Hiranyagarbha).

तदेतौ श्लोकौ भवतः—

तिस्रो मात्रा मृत्युमत्यः प्रयुक्ता
अन्योन्यसक्ता अनविप्रयुक्ताः ।
क्रियासु बाह्याभ्यन्तरमध्यमासु
सम्यक् प्रयुक्तासु न कम्पते ज्ञः ॥

Here there are two verses:—

The three *matras*, (each) leading to death (by itself), if they are united to each other without being split up, and used in rites well performed, external, internal or in-between, then the knower does not waver.

ऋग्भिरेतं यजुर्भिरन्तरिक्षं
सामभिर्यत्तत् कवयो वेदयन्ते ।
तमोंकारेणैवायतनेनान्वेति विद्वान्
यत्तच्छान्तमजरममृतमभयं परं च ॥
इति ॥

By Riks one attains this world. By Yajus (one attains) the interspace. By Samans (one attains) what the seers know. That, even by the mere sound Om as support, the wise one attains, and also that which is serene, undecaying, deathless, fearless and supreme.

षष्ठः प्रश्नः

QUESTION SIX

अथ हैनं सुकेशा भारद्वाजः पप्रच्छ—भगवन् हिरण्यनाभः कौसल्यो राजपुत्रो मामुपेत्यैतं प्रश्नमपृच्छत। षोडशकलं भारद्वाज पुरुषं वेत्थ। तमहं कुमारमब्रुवम्। नाहमिमं वेद। यद्यहमिममवेदिषं कथं ते नावक्ष्यम्—इति। समूलो वा एष परिशुष्यति योऽनृतमभिवदति। तस्मान्नार्हाम्यनृतं वक्तुम्। स तूष्णीं रथमारुह्य प्रवव्राज। तं त्वा पृच्छामि—क्वासौ पुरुषः—इति॥

Then Sukesas, son of Bharadvaja, asked him:—Venerable sir, Hiranyanabha, a prince of the Kosala Kingdom, approached me and asked this question: "Do you know, son of Bharadvaja, the person having sixteen parts?" I replied to that prince: "I know him not. If I had known him, why should I not tell you about it?" He withers, verily, to his roots who speaks untruth. Hence it behoves me not to speak untruth. In silence, he mounted his chariot and departed. I ask you about him; where is that person?

तस्मै स होवाच—इहैवान्तःशरीरे सोम्य स पुरुषो यस्मिन्नेताः षोडशकलाः प्रभवन्ति—इति ॥

To him he said:—Even here, within the body, O beloved one, is that person in whom these sixteen parts arise.

स ईक्षांचक्रे—कस्मिन्नहमुत्क्रान्त उत्क्रान्तो भविष्यामि। कस्मिन् वा प्रतिष्ठिते प्रतिष्ठास्यामि—इति ॥

He (the person) thought:—In whose departure shall I be departing? And in whose settling down, shall I be settling down?

स प्राणमसृजत। प्राणाच्छ्रद्धां खं वायुर्ज्योतिरापः पृथिवीन्द्रियं मनोऽन्नम्। अन्नाद्वीर्यं तपो मन्त्राः कर्म लोकाः। लोकेषु च नाम च ॥

He created life. From life, faith; (then followed) space, air, light, water, earth, sense-organ, mind, food. From food (sprang) vitality, penance, hymns, work, worlds. And in the worlds (he created) name.

स यथेमा नद्यः स्यन्दमानाः समुद्रायणाः समुद्रं प्राप्यास्तं गच्छन्ति भिद्येते तासां नामरूपे समुद्र इत्येवं प्रोच्यते एवमेवास्य परिद्रष्टुरिमाः षोडशकलाः पुरुषायणाः पुरुषं प्राप्यास्तं गच्छन्ति भिद्येते चासां नामरूपे पुरुष इत्येवं प्रोच्यते स एषोऽकलोऽमृतो भवति ॥

As these flowing rivers tending towards the ocean, on reaching the ocean, disappear, their name and form are broken up, and one speaks only of the ocean; even so these sixteen parts of the seer, tending towards the person, on reaching the person, disappear, their name and form are broken up, and one speaks only of the person. That one is what has no parts and what is immortal.

तदेष श्लोकः—

अरा इव रथनाभौ कला यस्मिन् प्रतिष्ठिताः ।
तं वेद्यं पुरुषं वेद यथा मा वो मृत्युः परिव्यथाः ॥
इति ॥

Here there is the verse:—

In whom the parts are well established as spokes in the nave of the wheel, know him, the person to be known, so that death may not hurt you.

तान् होवाच—एतावदेवाहमेतत् परं ब्रह्म वेद । नातः परमस्ति—इति । तमभ्यर्चयन्तः—त्वं हि नः पिता योऽस्माकमविद्यायाः परं पारं तारयसि—इति ॥

नमः परमऋषिभ्यो नमः परमऋषिभ्यः ॥

To them he (again) said:—Only thus far do I know of this supreme Brahman. There is nothing higher than this. They worshipped him (and said): Thou, indeed, art our father who dost take us across to the other shore of nescience.

Salutation to the supreme Rishis; salutation to the supreme Rishis!

॥ मुण्डकोपनिषत् ॥

MUNDAKOPANISHAD

[*The Mundakopanishad belonging to the Atharva Veda, consists of three parts called Mundakas, each sub-divided into two sections. This Upanishad draws a clear line between the higher knowledge of the supreme Brahman and the lower knowledge of the phenomenal world. It describes the phenomenal world as springing from the supreme Brahman, regards the benefits of virtues like sacrifices and benefactions as but transitory, and holds up the knowledge of Brahman as the summum bonum. The Santi is the same as in the Prasnopanishad*: भद्रं कर्णेभिः]

प्रथमं मुण्डकम्

MUNDAKA ONE



प्रथमः खण्डः

SECTION ONE

ब्रह्मा देवानां प्रथमः संबभूव
विश्वस्य कर्ता भुवनस्य गोप्ता ।
स ब्रह्मविद्यां सर्वविद्याप्रतिष्ठा-
मथर्वाय ज्येष्ठपुत्राय प्राह ॥

Brahma arose as the first among the gods—the maker of the universe, the protector of the world. He expounded the knowledge of Brahman, the foundation of all knowledge, to Atharvan, his eldest son.

अथर्वणे यां प्रवदेत ब्रह्मा-
थर्वा तां पुरोवाचाङ्गिरे ब्रह्मविद्याम् ।
स भारद्वाजाय सत्यवाहाय प्राह
भारद्वाजोऽङ्गिरसे परावराम् ॥

That knowledge of Brahman—of the higher and the lower — which Brahma taught Atharvan, Atharvan (in his turn) expounded to Angir in olden times. He expounded it to Satyavaha, son of Bharadvaja; the son of Bharadvaja (expounded it) to Angiras.

शौनको ह वै महाशालोऽङ्गिरसं विधिवदुप-
सन्नः पप्रच्छ—कस्मिन् नु भगवो विज्ञाते सर्वमिदं
विज्ञातं भवति—इति ॥

Saunaka, the great householder, duly approached Angiras and asked:—Through what being known, O venerable sir, does all this become known?

तस्मै स होवाच—द्वे विद्ये वेदितव्ये इति ह स्म ब्रह्मविदो वदन्ति परा चैवापरा च ॥

To him he said:—Two kinds of knowledge are to be known—so indeed the knowers of Brahman declar —the higher as well as the lower.

तत्रापरा ऋग्वेदो यजुर्वेदः सामवेदोऽथर्ववेदः शिक्षा कल्पो व्याकरणं निरुक्तं छन्दो ज्योतिषम्—इति । अथ परा यया तदक्षरमधिगम्यते ॥

Of these, the lower (knowledge) is the Rig Veda, the Yajur Veda, the Sama Veda, the Atharva Veda, Phonetics, Ritual, Grammar, Etymology, Metrics and Astronomy. And the higher is that by which the Immutable is known.

यथोर्णनाभिः सृजते गृह्णते च
यथा पृथिव्यामोषधयः संभवन्ति ।
यथा सतः पुरुषात् केशलोमानि
तथाक्षरात् संभवतीह विश्वम् ॥

As the silk-spider sends forth and withdraws (its thread), as herbs grow on the earth, as the hair (grows) on the head and on the body of a living person, so from the Immutable arises here the universe.

तपसा चीयते ब्रह्म ततोऽन्नमभिजायते ।
अन्नात् प्राणो मनः सत्यं लोकाः कर्मसु चामृतम् ॥

Through penance Brahman expands. Thence food is produced. From food (arises) life; (thence) mind; (thence) the reals (*i.e.*, the five elements); (thence) the worlds; (there the rituals), and in the rituals immortality.

यः सर्वज्ञः सर्वविद्यस्य ज्ञानमयं तपः ।
तस्मादेतद्ब्रह्म नाम रूपमन्नं च जायते ॥

He who knows all and perceives all, whose penance is of the nature of knowledge—from him are born this Brahman (the Hiranyagarbha), name, form and food.

द्वितीयः खण्डः

SECTION TWO

तदेतत् सत्यम् :—

मन्त्रेषु कर्माणि कवयो यान्यपश्यं-
स्तानि त्रेतायां बहुधा संततानि ।
तान्याचरथ नियतं सत्यकामा
एष वः पन्थाः सुकृतस्य लोके ॥

This is that truth:—

The works which the wise men saw in the hymns are variously disseminated in the triad (of the Vedas). Perform them always, ye lovers of truth, this is your path to the world of good deeds.

यस्याग्निहोत्रमदर्शमपौर्णमास-
मचातुर्मास्यमनाग्रयणमतिथिवर्जितं च ।
अहुतमवैश्वदेवमविधिना हुत-
मासप्तमांस्तस्य लोकान् हिनस्ति ॥

He who does not perform the *Agnihotra* on the new moon and the full moon days, does not perform the *Chaturmasya* (four-month observance) and the *Agrayana* ceremony, does not entertain guests (daily), does not give offerings to the fire, does not perform the *Vaisvadeva* ceremony, and gives offerings (if at all he gives) contrary to rules—(such conduct of his) destroys all his worlds, even into the seventh.

Here there is an enumeration of the seven kinds of flames of fire.

एतेषु यश्चरते भ्राजमानेषु
यथाकालं चाहुतयो ह्याददायन् ।
तं नयन्त्येताः सूर्यस्य रश्मयो
यत्र देवानां पतिरेकोऽधिवासः ॥

(But) whosoever performs his duties at proper times, making his offerings in these shining flames, him these offerings lead (through the rays of the sun) to where the sole Lord of the gods abides.

एह्येहीति तमाहुतयः सुवर्चसः
सूर्यस्य रश्मिभिर्यजमानं वहन्ति ।
प्रियां वाचमभिवदन्त्योऽर्चयन्त्य
एष वः पुण्यः सुकृतो ब्रह्मलोकः ॥

The radiant offerings invite him with the words "Come, do come", and carry the sacrificer over the sun-beam, honouring him and accosting with the loving words: "Here is your holy world of Brahma (*i.e.*, heaven) won through good deeds."

प्लवा ह्येते अदृढा यज्ञरूपा
अष्टादशोक्तमवरं येषु कर्म।
एतच्छ्रेयो येऽभिनन्दन्ति मूढा
जरामृत्युं ते पुनरेवापि यन्ति॥

Unsteady, verily, are these boats of the eighteen sacrificial forms, which are declared to be inferior *karma.* Those misguided men who acclaim this with superior joy fall again into old age and death.

अविद्यायां बहुधा वर्तमाना
वयं कृतार्था इत्यभिमन्यन्ति बालाः।
यत् कर्मिणो न प्रवेदयन्ति रागात्
तेनातुराः क्षीणलोकाश्च्यवन्ते॥

Dwelling in nescience in manifold ways, the immature men conceitedly imagine: "We have attained our goal." Since those who perform rituals do not understand (the truth) through attachment, they fall, overcome by misery, the fruit of their merits having been exhausted.

इष्टापूर्तं मन्यमाना वरिष्ठं
नान्यच्छ्रेयो वेदयन्ते प्रमूढाः ।
नाकस्य पृष्ठे ते सुकृतेऽनुभू-
त्वेमं लोकं हीनतरं वा विशन्ति ॥

Imagining sacrifices and public benefactions as the highest good, no other good do these misguided men know. Having enjoyed on the floor of heaven won by good deeds, they enter again this world or a still lower one.

तपःश्रद्धे ये ह्युपवसन्त्यरण्ये
शान्ता विद्वांसो भैक्षचर्यां चरन्तः ।
सूर्यद्वारेण ते विरजाः प्रयान्ति
यत्रामृतः स पुरुषो ह्यव्ययात्मा ॥

But those who practise penance and faith in the forest, tranquil, and living on alms, depart, free from blemishes, through the door of the sun to where dwells the immortal, imperishable Person.

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो
निर्वेदमायान्नास्त्यकृतः कृतेन ।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत्
समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥

Deeply pondering over the worlds that are won by *karma*, let a Brahmin arrive at non-attachment. That (Brahman-world) which is not made, cannot be (won) through works. For the sake of this knowledge, let him only approach, with sacrificial fuel in hand, a preceptor who is learned in scriptures and who is firmly established in Brahman.

तस्मै स विद्वानुपसन्नाय सम्यक्
प्रशान्तचित्ताय शमान्विताय ।
येनाक्षरं पुरुषं वेद सत्यं
प्रोवाच तां तत्त्वतो ब्रह्मविद्याम् ॥

Unto him who approaches in due form, whose mind is tranquil and who has attained calmness, the wise one teaches in its very truth that knowledge about Brahman whereby one knows the Imperishable Person, the Truth.

द्वितीयं मुण्डकम्

MUNDAKA TWO

प्रथमः खण्डः

SECTION ONE

तदेतत् सत्यम्—

यथा सुदीप्तात् पावकाद्विस्फुलिङ्गाः
सहस्रशः प्रभवन्ते सरूपाः ।
तथाक्षराद्विविधाः सोम्य भावाः
प्रजायन्ते तत्र चैवापि यन्ति ॥

This is that truth:—

As from a blazing fire sparks of like forms come forth by thousands, even so from the Immutable many kinds of beings, O beloved one, issue forth; and they return thither too.

दिव्यो ह्यमूर्तः पुरुषः सबाह्याभ्यन्तरो ह्यजः ।
अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात् परतः परः ॥

Divine and formless is the Person; He is without and within and unborn; he is without breath and without mind; he is pure and higher than the high Immutable.

एतस्माज्जायते प्राणो मनः सर्वेन्द्रियाणि च ।
खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥

From him are born life, mind and all the sense-organs, (also) ether, air, light, water and earth which is the support of all.

अग्निर्मूर्धा चक्षुषी चन्द्रसूर्यौ
दिशः श्रोत्रे वाग्विवृताश्च वेदाः ।
वायुः प्राणो हृदयं विश्वमस्य
पद्भ्यां पृथिवी ह्येष सर्वभूतान्तरात्मा ॥

Fire is his head; the sun and the moon are his eyes; space (ether) is his ear; speech is the revealed scriptures. Air is his life, the universe his heart. From his feet the earth (is born); indeed, he is the self of all beings.

तस्मादृचः साम यजूंषि दीक्षा
यज्ञाश्च सर्वे क्रतवो दक्षिणाश्च ।
संवत्सरश्च यजमानश्च लोकाः
सोमो यत्र पवते यत्र सूर्यः ॥

From him are born the Riks, the Samans and the Yajus, religious vows and sacrifices, all the rituals and the gifts, year, the sacrificer and the worlds where Soma makes (things) pure and where the sun (shines).

तस्माच्च देवा बहुधा संप्रसूताः
साध्या मनुष्याः पशवो वयांसि ।
प्राणापानौ व्रीहियवौ तपश्च
श्रद्धा सत्यं ब्रह्मचर्यं विधिश्च ॥

And from him the gods were born in manifold ways, also celestials and men, beasts and birds, *prana* and *apana*, rice and barley, penance, faith, truth, austerity and prescriptions.

Here there is a mention of the various other phenomena of Nature that have come out of the Supreme Being.

•

पुरुष एवेदं विश्वं
कर्म तपो ब्रह्म परामृतम् ।
एतद्यो वेद निहितं गुहायां
सोऽविद्याग्रन्थिं विकिरतीह सोम्य ॥

The Person himself is all this: work, penance, Brahman, supreme immortality. He who knows that which is placed in the cave (of the heart)—he cuts asunder the knot of nescience here, O beloved one.

द्वितीयः खण्डः

SECTION TWO

आविः संनिहितं गुहाचरं नाम
महत् पदमत्रैतत् समर्पितम् ।
एजत् प्राणन् निमिषच्च यदेत-
ज्जानथ सदसद्वरेण्यं परम् ।
विज्ञानाद्यद्वरिष्ठं प्रजानां
यदर्चिमद्यदणुभ्योऽणु च ।
यस्मिन् लोका निहिता लोकिनश्च ॥

Manifest, well-placed, moving verily in the cave (of the heart): such is the great goal. Therein is centred (all) this which moves and breathes and winks. Know that as being and non-being, as the supreme object to be desired, as the highest beyond human understanding, as luminous, as subtler than the atoms, as that in which the worlds are established and also the inhabitants of the worlds.

तदेतदक्षरं ब्रह्म स प्राणस्तदु वाङ् मनः ।
तदेतत् सत्यं तदमृतं तद्वेद्धव्यं सोम्य विद्धि ॥

This is that immutable Brahman. He is life; and that is speech and mind. That is this real; that is the immortal. That is what is to be hit (*i e.*, aimed at in knowing). O beloved one, hit it.

धनुर्गृहीत्वौपनिषदं महास्त्रं
शरं ह्युपासानिशितं संदधीत ।
आयम्य तद्भावगतेन चेतसा
लक्ष्यं तदेवाक्षरं सोम्य विद्धि ॥

Taking the Upanishadic bow as a great weapon, one should place (on it) the arrow sharpened by meditation. Drawing it with a mind engaged in the contemplation of that (Brahman), O beloved one, hit as target that which is verily immutable.

प्रणवो धनुः शरो ह्यात्मा ब्रह्म तल्लक्ष्यमुच्यते ।
अप्रमत्तेन वेद्धव्यं शरवत् तन्मयो भवेत् ॥

The *Pranava* (the syllable Om) is the bow. One's self indeed is the arrow. Brahman is spoken of as the target of that. It is to be hit without making a mistake. Thus one becomes united with it as the arrow (becomes one with the target).

यस्मिन् द्यौः पृथिवी चान्तरिक्ष-
मोतं मनः सह प्राणैश्च सर्वैः ।
तमेवैकं जानथ आत्मानमन्या
वाचो विमुञ्चथामृतत्वस्यैष सेतुः ॥

He in whom the heavens, the earth and the interspace are woven, and also the mind along with all the vital breaths—him alone know as the one self. Leave off other utterances. This is the bridge to immortality.

यः सर्वज्ञः सर्वविद्यस्यैष महिमा भुवि ।
दिव्ये ब्रह्मपुरे ह्येष व्योम्न्यात्मा प्रतिष्ठितः ॥

He who knows all and perceives all whose is this greatness on the earth—in the divine city of Brahman, in the ether (of the heart) is that self established.

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।
क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे ॥

The knot of the heart is cut, all doubts are dispelled and his deeds (*i.e.* the residue thereof) perish, when the higher and lower Brahman has been realised.

ब्रह्मैवेदममृतं पुरस्ता-
द्ब्रह्म पश्चाद्ब्रह्म दक्षिणतश्चोत्तरेण ।
अधश्चोर्ध्वं च प्रसृतं
ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥

Brahman is verily this immortal. In front is Brahman, behind is Brahman; Brahman is to the right and to the left. It spreads both above and below. Brahman is indeed this universe. It is the greatest.

तृतीयं मुण्डकम्

MUNDAKA THREE

प्रथमः खण्डः

SECTION ONE

द्वा सुपर्णा सयुजा सखाया
समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्ति
अनश्नन्नन्योऽभिचाकशीति ॥

Two birds, ever united companions, cling to the self-same tree. Of these two, one eats the sweet berry. The other looks on without eating.

समाने वृक्षे पुरुषो निमग्नो
ऽनीशया शोचति मुह्यमानः ।
जुष्टं यदा पश्यत्यन्यमीश-
मस्य महिमानमिति वीतशोकः ॥

On the self-same tree, a person immersed (in the sorrows of the world) is deluded and grieves on account of his want of strength. But he becomes free from sorrow, when he sees the other who is worshipped (by many) and who is the Lord, and also his greatness.

यदा पश्यः पश्यते रुक्मवर्णं
कर्तारमीशं पुरुषं ब्रह्मयोनिम् ।
तदा विद्वान् पुण्यपापे विधूय
निरञ्जनः परमं साम्यमुपैति ॥

When a wise seer sees the golden coloured Creator, the Lord, the Person, Brahman, the source (of all), then shaking off merit and demerit and free from stain, he attains supreme identity (with the Lord).

प्राणो ह्येष यः सर्वभूतैर्विभाति
विजानन् विद्वान् भवते नातिवादी ।
आत्मक्रीड आत्मरतिः क्रियावान्
एष ब्रह्मविदां वरिष्ठः ॥

He is indeed the life that shines forth through all beings. The wise man who knows this ceases to speak of anything else. He sports in himself; he delights in himself. He continues to do work. Such a one is the greatest of those who know Brahman.

सत्यमेव जयते नानृतं
सत्येन पन्था विततो देवयानः ।
येनाक्रमन्त्यृषयो ह्याप्तकामा
यत्र तत् सत्यस्य परमं निधानम् ॥

Truth alone reigns supreme, not untruth. By truth is laid out the road (known as) the path of the gods, by which the sages who have their desires (fully) realised, proceed to where is that supreme seat of truth.

यं यं लोकं मनसा संविभाति
विशुद्धसत्त्वः कामयते यांश्च कामान् ।
तं तं लोकं जयते तांश्च कामां-
स्तस्मादात्मज्ञं ह्यर्चयेद्भूतिकामः ॥

Whatever world a man of purified nature thinks of in his mind and whatever desires he desires, all those worlds and all those desires he attains. Therefore he who desires prosperity should worship the knower of the self.

द्वितीयः खण्डः

SECTION TWO

स वेदैतत् परमं ब्रह्म धाम
यत्र विश्वं निहितं भाति शुभ्रम् ।
उपासते पुरुषं ये ह्यकामा-
स्ते शुक्रमेतदतिवर्तन्ति धीराः ॥

He knows Brahman, the supreme abode, wherein established the world shines brightly. The wise men who, free from desires, worship the Person, cross this seed (of rebirths).

कामान् यः कामयते मन्यमानः
स कामभिर्जायते तत्र तत्र ।
पर्याप्तकामस्य कृतात्मनस्तु
इहैव सर्वे प्रविलीयन्ति कामाः ॥

He who entertains desires, thinking of them, is born (again) here and there on account of those desires. But in the case of him who has all his desires fully realised and has accomplished the self, all desires vanish even here (on earth).

नायमात्मा बलहीनेन लभ्यो
न च प्रमादात्तपसो वाप्यलिङ्गात् ।
एतैरुपायैर्यतते यस्तु विद्वां-
स्तस्यैष आत्मा विशते ब्रह्म धाम ॥

This self is not to be attained by one who is devoid of strength, nor through delusion nor even by penance without an aim. But the wise man who makes the attempt with these means—this self of his enters the Brahman-abode.

वेदान्तविज्ञानसुनिश्चितार्थाः
संन्यासयोगाद्यतयः शुद्धसत्त्वाः ।
ते ब्रह्मलोकेषु परान्तकाले
परामृताः परिमुच्यन्ति सर्वे ॥

The ascetics who have ascertained well the import of the Vedanta-knowledge and who have purified their natures through the path of renunciation—all of them, the supreme immortals, are liberated at the end of time in the worlds of Brahman.

गताः कलाः पञ्चदश प्रतिष्ठा
देवाश्च सर्वे प्रतिदेवतासु ।
कर्माणि विज्ञानमयश्च आत्मा
परेऽव्यये सर्व एकीभवन्ति ॥

Gone are the fifteen parts to their (respective) supports (*i. e.*, the elements), and all the gods (the sense-organs) into their corresponding deities. One's deeds and the self of the nature of knowledge, all become one in the supreme immutable Being.

स यो ह वै तत् परमं ब्रह्म वेद
ब्रह्मैव भवति नास्याब्रह्मवित् कुले भवति ।
तरति शोकं तरति पाप्मानं
गुहाग्रन्थिभ्यो विमुक्तोऽमृतो भवति ॥

He, verily, who knows that supreme Brahman, becomes Brahman itself. In his family there will be born no one who does not know Brahman. Sorrow he crosses; sins he crosses. Liberated from the knots of the cavity (of the heart), he becomes immortal.

तदेतदृचाभ्युक्तम्—

क्रियावन्तः श्रोत्रिया ब्रह्मनिष्ठाः
स्वयं जुह्वत एकर्षिं श्रद्धयन्तः ।
तेषामेवैतां ब्रह्मविद्यां वदेत
शिरोव्रतं विधिवद्यैस्तु चीर्णम् ॥

This is said in the verse:—

Those who perform the rites, who are learned in scriptures, who are well established in Brahman, who offer, of themselves, oblations to the one-seer (a form of fire) with faith, to them alone one may expound this knowledge of Brahman, (to them alone) by whom the rite (of carrying fire) on the head has been performed according to rule.

तदेतत् सत्यमृषिरङ्गिराः पुरोवाच ।
नैतदचीर्णव्रतोऽधीते ।
नमः परम ऋषिभ्यो
नमः परम ऋषिभ्यः ॥

This aforesaid truth the seer Angiras expounded in former times. One who has not done the rite (of carrying fire on the head) shall not learn this. Salutation to the supreme seers; salutation to the supreme seers.

॥ माण्डूक्योपनिषत् ॥

MANDUKYOPANISHAD



[The Mandukyopanishad belongs to the Atharva Veda. In the form in which it is extant at present, it consists of twelve passages. Here the supreme Brahman is identified with the sound Om, and the whole universe is represented as a manifestation of this Om. The sound Om consists of three elements, namely, A, U and M; and they are identified with Vaisvanara, Taijasa, and Prajna, the presiding sentiences of the three avasthas. There are Karikas on this Upanishad by Gaudapada, the earliest known Advaitin, who is supposed to have been the grand-teacher of Sankara; and there is a commentary on the Upanishad and the Karikas ascribed to Sankara. As regards these points, however, there is dispute. Only the twelve passages which are admittedly those of the Upanishad are given below. The Santi is the same as in Prasnopanishad, namely:— भद्रं कर्णेभिः॥]

स्वप्नस्थानोऽन्तःप्रज्ञः सप्ताङ्ग एकोनविंशतिमुखः प्रविविक्तभुक् तैजसो द्वितीयः पादः ॥

The second part is Taijasa whose place is in the dream state, who beholds the internal objects, who has seven limbs and nineteen mouths and who experiences the subtle objects.

यत्र सुप्तो न कंचन कामं कामयते न कंचन स्वप्नं पश्यति तत् सुषुप्तम् । सुषुप्तस्थान एकीभूतः प्रज्ञानघन एवानन्दमयो ह्यानन्दभुक् चेतोमुखः प्राज्ञस्तृतीयः पादः ॥

That state is deep sleep, where one, being fast asleep, does not desire any desire whatsoever, and does not see any dream whatsoever. The third part is Prajna whose place is in the state of deep sleep, who has become one, who is all a mass of sentience, who is of the nature of bliss, who is the enjoyer of bliss and whose mouth is the mind.

एष सर्वेश्वर एष सर्वज्ञ एषोऽन्तर्याम्येष योनिः सर्वस्य प्रभवाप्ययौ हि भूतानाम् ॥

He is the lord of all; he is the omniscient; he is the inner controller; he is the source of all; he is the beginning and end of all beings.

नान्तःप्रज्ञं नबहिःप्रज्ञं नोभयतःप्रज्ञं नप्रज्ञानघनं नप्रज्ञं नाप्रज्ञं अदृश्यं अव्यवहार्यं अग्राह्यं अलक्षणं अचिन्त्यं अव्यपदेश्यं एकात्मप्रत्ययसारं प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते । स आत्मा । स विज्ञेयः ॥

Not cognising the internal objects, not cognising the external objects, not cognising either, not being a mass of sentience, not cognising and not not-cognising, invisible, incapable of being spoken of, not capable of being grasped, not having any identifying mark, unthinkable, unnamable, the essence of the knowledge of the one self, that into which all phenomena get resolved, tranquil, blissful, non-dual—such they consider as the fourth (part). He is the self. He is to be known.

सोऽयमात्माध्यक्षरमोंकारोऽधिमात्रम् । पादा मात्रा मात्राश्च पादा अकार उकारो मकार इति ॥

That self of this nature is the sound Om, when regarded as word; (and the sound Om rests) in its elements. The parts are the elements and the elements are the parts, namely the sound *a*, the sound *u* and the sound *m*.

जागरितस्थानो वैश्वानरोऽकारः प्रथमा मात्रा आप्तेः आदिमत्त्वाद्वा । आप्नोति ह वै सर्वान् कामान् आदिश्च भवति य एवं वेद ॥

Vaisvanara whose place is in the waking state, is the sound *a*, which is the first element, either from the root *ap* (to obtain) or because it has *adi* (beginning). Indeed he who knows it thus obtains all his desires and he also becomes the first.

स्वप्नस्थानस्तैजस उकारो द्वितीया मात्रा उत्कर्षात् उभयत्वाद्वा । उत्कर्षति ह वै ज्ञानसंततिं समानश्च भवति नास्याब्रह्मवित् कुले भवति य एवं वेद ॥

The second part is Taijasa whose place is in the dream state, because of elevation or because of (equality between) the two. Indeed he who knows it thus elevates the continuity of his knowledge, and he becomes equal; in his family is born no one who does not know Brahman.

सुषुप्तस्थानः प्राज्ञो मकारस्तृतीया मात्रा मितेः अपीतेर्वा । मिनोति ह वा इदं सर्वं अपीतिश्च भवति य एवं वेद ॥

The third part is Prajna whose place is in the state of deep sleep, either from the root *mi* (to measure) or because of merging. Indeed he who knows it thus measures (*i.e.*, knows) all this, and there is merging also (of the entire world in him).

अमात्रश्चतुर्थोऽव्यवहार्यः
प्रपञ्चोपशमः शिवोऽद्वैतः ।
एवमोंकार आत्मैव
संविशत्यात्मनात्मानं य एवं वेद ॥

The fourth part is that which has no elements, which cannot be spoken of, into which phenomena get resolved, blissful and non-dual. Thus, the sound Om is the very self. He who knows it thus enters the self with his self.

॥ तैत्तिरीयोपनिषत् ॥

TAITTIRIYOPANISHAD



[The Taittiriyopanishad belongs, as is clear from the name, to the Taittiriya school of the Yajur Veda. It is divided into three sections called Vallis. The first section deals with some mystic problems connected with the text and the study of the Veda. The second deals with the bliss of Brahman and the third deals with the story of Bhrigu, son of Varuna who, under instructions from his father, understood bliss as Brahman after undergoing the penance]

शं नो मित्रः शं वरुणः शं नो भवत्वर्यमा ।
शं न इन्द्रो बृहस्पतिः शं नो विष्णुरुरुक्रमः ॥

नमो ब्रह्मणे । नमस्ते वायो । त्वमेव प्रत्यक्षं ब्रह्मासि । त्वामेव प्रत्यक्षं ब्रह्म वदिष्यामि । ऋतं वदिष्यामि । सत्यं वदिष्यामि । तन्मामवतु । तद्वक्तारमवतु । अवतुमाम् । अवतु वक्तारम् । ओं शान्तिः शान्तिः शान्तिः ॥

May the Sun be auspicious to us and may Varuna be auspicious to us. May Aryaman (a form of the Sun) be auspicious to us. May Indra and Brihaspati be auspicious to us. May Vishnu of wide strides be auspicious to us. Salutation to Brahman. Salutation to Vayu. Thou, indeed, art the visible Brahman. I shall proclaim thee as the visible Brahman. I shall call thee the real. I shall call thee the truth. Me may that protect; the speaker may that protect. May that protect me; may that protect the speaker. Om peace, peace, peace.

शीक्षावल्ली

SIKSHA VALLI

In this first section, there is little that is of interest from the point of view of the main teaching of the Upanishads. There are various mystic statements about the text of the Veda. The following is a specimen:

सह नौ यशः। सह नौ ब्रह्मवर्चसम्। अथातः संहिताया उपनिषदं व्याख्यास्यामः पञ्चस्वधिकरणेषु अधिलोकमधिज्यौतिषमधिविद्यमधिप्रजमध्यात्मम्। ता महासंहिता इत्याचक्षते॥

Let there be fame for both of us. Let there be the lustre of spiritual knowledge for both of us. Then therefore we propose to explain the mystery of the great *samhita* in respect of its five supports: in respect of the worlds, in respect of the luminaries, in respect of knowledge, in respect of progeny and in respect of the self. They are spoken of as the great *samhitas*.

अथाधिलोकम् । पृथिवी पूर्वरूपम् । द्यौरुत्तर-
रूपम् । आकाशः संधिः । वायुः संधानम् ।
इत्यधिलोकम् ॥

Now there is (the explanation) in respect of the worlds: the earth is the fore part; the heaven is the hind part; the interspace is the middle part; the air is the connection. Thus in respect of the world.

अथाधिज्यौतिषम् । अग्निः पूर्वरूपम् । आदित्य
उत्तररूपम् । आपः संधिः । वैद्युतः संधानम् ।
इत्यधिज्यौतिषम् ॥

Now there is (the explanation) in respect of the luminaries: fire is the fore part; the sun is the hind part; water is the middle part; the lightning glow is the connection. Thus in respect of the luminaries.

अथाधिविद्यम् । आचार्यः पूर्वरूपम् । अन्तेवास्युत्तररूपम् । विद्या संधिः । प्रवचनं संधानम् । इत्यधिविद्यम् ॥

Now there is (the explanation) in respect of knowledge: the teacher is the fore part; the disciple is the hind part; knowledge is the middle part; exposition is the connection. Thus in respect of knowledge.

अथाधिप्रजम् । माता पूर्वरूपम् । पितोत्तररूपम् । प्रजा संधिः । प्रजननं संधानम् । इत्यधिप्रजम् ॥

Now there is (the explanation) in respect of progeny: the mother is the fore part; the father is the hind part; progeny is the middle part; procreation is the connection. Thus in respect of progeny.

अथाध्यात्मम् । अधरा हनुः पूर्वरूपम् । उत्तरा हनुरुत्तररूपम् । वाक् संधिः । जिह्वा संधानम् । इत्यध्यात्मम् ॥

Now there is (the explanation) in respect of the self: the lower jaw is the fore part; the upper jaw is the hind part; speech is the middle part; the tongue is the connection. Thus in respect of the self.

इतीमा महासंहिताः । य एवं महासंहिता व्याख्याता वेद संधीयते प्रजया पशुभिर्ब्रह्मवर्चसेनान्नाद्येन सुवर्गेण लोकेन ॥

These are the great *samhitas.* He who understands the great *samhitas* as thus explained, becomes endowed with progeny, with cattle, with the lustre of spiritual knowledge, with food and nourishment and with the heavenly world.

The following are the mantras which the teacher recites, praying for intellectual vigour:

यश्छन्दसामृषभो विश्वरूप-
श्छन्दोभ्योऽध्यमृतात् संबभूव ।
स मेन्द्रो मेधया स्पृणोतु
अमृतस्य देव धारणो भूयासम् ॥

May that Indra who is the greatest in the Vedas, who is of cosmic form, who has been born of the Vedas, of the immortal (Vedas), enrich me with intellectual vigour. O god, may I become the supporter of the immortal (Vedas).

शरीरं मे विचर्षणम् । जिह्वा मे मधुमत्तमा । कर्णाभ्यां भूरि विश्रुवम् । ब्रह्मणः कोशोऽसि मेधया पिहितः । श्रुतं मे गोपाय ॥

(May) my body (become) fit. (May) my tongue (be) of supreme sweetness (with knowledge). May I hear much with my two ears. Thou art the sheath of Brahman, covered with intellectual vigour. Protect my learning.

The following are the mantras which the teacher recites for performing homa, praying for prosperity. At the word 'svaha,' the homa is performed.

आवहन्ती वितन्वाना कुर्वाणाचीरमात्मनः ।
वासांसि मम गावश्च अन्नपाने च सर्वदा ।
ततो मे श्रियमावह लोमशां पशुभिः सह स्वाहा ॥

The bringer, the extender, and the long maintainer of her own dresses, cows, food and drink for ever, that prosperity bring me with wooly and other cattle.

आ मा यन्तु ब्रह्मचारिणः स्वाहा ।
वि मा यन्तु ब्रह्मचारिणः स्वाहा ।
प्र मा यन्तु ब्रह्मचारिणः स्वाहा ।
दमायन्तु ब्रह्मचारिणः स्वाहा ।
शमायन्तु ब्रह्मचारिणः स्वाहा ॥

May religious students come around unto me, *svaha.* May religious students come from different parts unto me, *svaha.* May religious students come unto me duly, *svaha.* May the religious students be well disciplined, *svaha.* May the religious students be tranquil, *svaha.*

यशोजनेऽसानि स्वाहा ।
श्रेयान् वस्यसोऽसानि स्वाहा ।
तं त्वा भग प्रविशानि स्वाहा ।
स मा भग प्रविश स्वाहा ।
तस्मिन् सहस्रशाखे नि भगाहं त्वयि मृजे स्वाहा॥

May I be among men of repute, *svaha.* May I be more renowned among the most wealthy, *svaha.* O venerable god, may I enter thee, *svaha.* O venerable god, may thou enter me, *svaha.* O venerable god, in thee of such thousand branches, I get purified, *svaha.*

यथापः प्रवता यन्ति यथा मासा अहर्जरम् ।
एवं मां ब्रह्मचारिणो धातरायन्तु सर्वतः स्वाहा ।
प्रतिवेशोऽसि । प्र मा भाहि । प्र मा पद्यस्व ॥

As waters flow downwards, as the months flow into the year, so may religious students come to me, O supporter, from all around, *svaha.* Thou art a refuge. Shine unto me. Come unto me.

Then comes the final instruction which students in those days received when they completed their study under the teacher. The following is the full text of that instruction, which corresponds to the Convocation addresses of modern times delivered at the Universities to students who are given their degrees at the end of their studies:

वेदमनूच्याचार्योऽन्तेवासिनमनुशास्ति । सत्यं वद । धर्मं चर । स्वाध्यायान्मा प्रमदः । आचार्याय प्रियं धनमाहृत्य प्रजातन्तुं मा व्यवच्छेत्सीः ॥

After expounding the Veda, the teacher enjoins the disciple thus: Speak the truth. Practise virtue. Do not neglect the Veda that has been studied. Having brought to the teacher the wealth that is pleasing to him, do not cut off the line of progeny.

सत्यान्न प्रमदितव्यम् । धर्मान्न प्रमदितव्यम् । कुशलान्न प्रमदितव्यम् । भूत्यै न प्रमदितव्यम् । स्वाध्यायप्रवचनाभ्यां न प्रमदितव्यम् ॥

Let there be no neglect of truth. Let there be no neglect of virtue. Let there be no neglect of welfare. Let there be no neglect of prosperity. Let there be no neglect of the Veda that has been studied and its teaching.

देवपितृकार्याभ्यां न प्रमदितव्यम् । मातृदेवो भव । पितृदेवो भव । आचार्यदेवो भव । अतिथिदेवो भव ॥

Let there be no neglect of what is due to gods and to departed forefathers. Be one to whom mother is a god; be one to whom father is a god; be one to whom teacher is a god; be one to whom guest is a god.

यान्यनवद्यानि कर्माणि तानि सेवितव्यानि । नो इतराणि । यान्यस्माकं सुचरितानि तानि त्वयोपास्यानि । नो इतराणि ॥

Whatever deeds are blameless, be devoted to them; to no others. Whatever good customs there are among us, they have to be adopted by you, not others.

ये के चास्मच्छ्रेयांसो ब्राह्मणाः तेषां त्वयासनेन प्रश्वसितव्यम् । श्रद्धया देयम् । अश्रद्धयाऽदेयम् ॥ श्रिया देयम् । ह्रिया देयम् । भिया देयम् । संविदा देयम् ॥

Whatever Brahmanas there may be who are superior to us, they should be comforted by you by giving them a seat. Gifts should be given with faith; should not be given without faith; should be given in plenty; should be given with modesty; should be given with fear; should be given with sympathy.

अथ यदि ते कर्मविचिकित्सा वा वृत्तविचि-
कित्सा वा स्यात् ये तत्र ब्राह्मणाः संमर्शिनो
युक्ता अयुक्ता अलूक्षा धर्मकामाः स्युर्यथा ते
तत्र वर्तेरन् तथा तत्र वर्तेथाः ॥

Then, if there is in you any doubt regarding rites and any doubt regarding conduct, you should conduct yourself in those cases in such a way in which those Brahmanas who may be living there, who are competent to judge, dedicated (to good deeds), not led by others, not cruel and are lovers of virtue, conduct themselves in those cases.

अथाभ्याख्यातेषु ये तत्र ब्राह्मणाः संमर्शिनो युक्ता अयुक्ता अलूक्षा धर्मकामाः स्युर्यथा ते तेषु वर्तेरन् तथा तेषु वर्तेथाः ॥

Then in respect of persons who are accused (of sin), you should conduct yourself in such a way in which those Brahmanas who may be living there, who are competent to judge, dedicated (to good deeds), not led by others, not cruel and are lovers of virtue, conduct themselves in respect of such persons.

एष आदेशः । एष उपदेशः । एषा वेदोपनिषत् । एतदनुशासनम् । एवमुपासितव्यम् । एवमु चैतदुपास्यम् ॥

This is the command. This is the teaching. This is the secret meaning of the Vedas. This is the instruction. Thus should one worship; thus indeed should one worship this.

ब्रह्मानन्दवल्ली

BRAHMANANDA VALLI

Here there is the Santi which was given at the beginning of the Kathopanishad: सह नाववतु ।

ब्रह्मविदाप्नोति परम् । तदेषाऽभ्युक्ता—

सत्यं ज्ञानमनन्तं ब्रह्म
यो वेद निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान् कामान्
सह ब्रह्मणा विपश्चिता ॥
इति ॥

The knower of Brahman attains the supreme. As to this, the following verse has been said:

He who knows Brahman as the real, as knowledge and as the infinite, placed in the cavity of the heart, in the highest heaven, realises all desires along with Brahman, the intelligent.

अन्नाद्वै प्रजाः प्रजायन्ते याः काश्च पृथिवीं श्रिताः ।
अथो अन्नेनैव जीवन्ति अथैनदपियन्त्यन्ततः ॥

From food, verily, are produced whatsoever creatures dwell on the earth. Then by food alone, they live. And then into it also they pass at the end.

प्राणं देवा अनुप्राणन्ति मनुष्याः पशवश्च ये ।
प्राणो हि भूतानामायुस्तस्मात् सर्वायुषमुच्यते ॥

The gods breathe in pursuance of the life-breath; also men and beasts. Indeed, breath is the life of beings; therefore it is spoken of as the life of all.

यतो वाचो निवर्तन्ते अप्राप्य मनसा सह ।
आनन्दं ब्रह्मणो विद्वान् न बिभेति कदाचन ॥

Whence words return along with the mind, not attaining it—he who knows that bliss of Brahman fears not at any time.

विज्ञानं यज्ञं तनुते कर्माणि तनुतेऽपिच ।
विज्ञानं देवाः सर्वे ब्रह्म ज्येष्ठमुपासते ॥

Understanding creates the sacrifice; rites also it creates. It is understanding that all the gods worship as Brahman, the greatest.

विज्ञानं ब्रह्म चेद्वेद तस्माच्चेन्न प्रमाद्यति ।
शरीरे पाप्मनो हित्वा सर्वान् कामान् समश्नुते ॥

If one knows understanding as Brahman, and if he does not swerve therefrom, leaving the sins behind in his body, he enjoys all his desires.

असन्नेव स भवति असद्ब्रह्मेति वेद चेत् ।
अस्ति ब्रह्मेति चेद्वेद सन्तमेनं ततो विदुः ॥

He becomes non-existent if he knows Brahman as non-existent. If he knows that Brahman exists, then people know him as existent.

असद्वा इदमग्र आसीत्ततो वै सदजायत ।
तदात्मानं स्वयमकुरुत तस्मात्तत्सुकृतमुच्यते ॥

Non-existent, verily, was this (world) in the beginning. Therefrom was, indeed, produced what is existent. That itself made its self. Therefore it is called well-made.

सैषानन्दस्य मीमांसा भवति । युवा स्यात् साधुयुवाध्यायकः आशिष्ठो दृढिष्ठो बलिष्ठः । तस्येयं पृथिवी सर्वा वित्तस्य पूर्णा स्यात् । स एको मानुष आनन्दः । ते ये शतं मानुषा आनन्दाः स एको मनुष्यगन्धर्वाणामानन्दः ॥

Here is an examination of (what is meant by) bliss. Let the student be a youth, a good youth, the best maintainer of discipline, most firm, most strong. To him this whole earth shall be filled with wealth. This one is the bliss of man. A hundred-fold of that bliss of man is the bliss of the human celestials.

This gradation of bliss is spoken of as increasing a hundred-fold with every next superior being until we come to Prajapati and then to Brahman. Hence the section is called the Valli dealing with the bliss of Brahman

भृगुवल्ली

BHRIGU VALLI

भृगुर्वै वारुणिर्वरुणं पितरमुपससार अधीहि भगवो ब्रह्म—इति । तस्मा एतत् प्रोवाच—अन्नं प्राणं चक्षुः श्रोत्रं मनो वाचम्—इति ॥

Bhrigu, son of Varuna, approached his father Varuna with the request: Venerable sir, teach me Brahman. He explained to him this: food, vital breath, the eye, the ear, the mind, the word (as approaches to Brahman).

तं होवाच—यतो वा इमानि भूतानि जायन्ते येन जातानि जीवन्ति यत् प्रयन्त्यभिसंविशन्ति तद्विजिज्ञासस्व । तद्ब्रह्म—इति ॥

He (further) said to him: That, verily, from which these beings are born, that by which the beings live, that into which, when departing, they enter, seek to know that. That is Brahman.

स तपोऽतप्यत । स तपस्तप्त्वा अन्नं ब्रह्म—इति व्यजानात् । अन्नाद्ध्येव खल्विमानि भूतानि जायन्ते । अन्नेन जातानि जीवन्ति । अन्नं प्रयन्त्यभिसंविशन्ति इति ॥

He performed penance. After performing penance, he knew: Food is Brahman. Because, indeed, it is from food that these beings are born. The beings live by food. On departing, they enter food.

तद्विज्ञाय पुनरेव वरुणं पितरमुपससार अधीहि भगवो ब्रह्म—इति । तं होवाच—तपसा ब्रह्म विजिज्ञासस्व । तपो ब्रह्म—इति ॥

After knowing that, he once again approached Varuna his father with the request: Venerable sir, teach me Brahman. To him he explained: through penance seek to know Brahman. Penance is Brahman.

Then in three more successive stages of penance, he knew Brahman as life, as mind and as intellect. Each time he approached Varuna, he sent him back with the instruction to seek Brahman through further penance.

स तपोऽतप्यत । स तपस्तप्त्वा आनन्दो ब्रह्म—इति व्यजानात् । आनन्दाद्ध्येव खल्विमानि भूतानि जायन्ते । आनन्देन जातानि जीवन्ति । आनन्दं प्रयन्त्यभिसंविशन्ति इति ॥

He again performed penance. After performing penance he knew: Brahman is bliss. Because, indeed, it is from bliss that these beings are born. The beings live by bliss. On departing they enter bliss.

सैषा भार्गवी वारुणी विद्या परमे व्योमन् प्रतिष्ठिता । य एवं वेद प्रतितिष्ठति । अन्नवानन्नादो भवति । महान् भवति प्रजया पशुभिर्ब्रह्मवर्चसेन । महान् कीर्त्या ॥

This is the knowledge of Bhrigu son of Varuna, established in the highest heaven. Whoever knows this, becomes well established. He becomes endowed with food and becomes the eater of food. He becomes great in progeny, in cattle, in the lustre of spiritual knowledge, great in renown.

॥ ऐतरेयोपनिषत् ॥

AITAREYOPANISHAD

[*The Aitareyopanishad belongs to the Rig Veda. It is divided into three chapters. It deals with the Self as the sole primary reality and describes the process of creation It also teaches that through real knowledge, one gets away from the process of transmigration and attains immortality. The sage Vamadeva is cited as an instance of one who has thus attained immortality*]

वाङ् मे मनसि प्रतिष्ठिता । मनो मे वाचि प्रतिष्ठितम् । आविरावीर्म एधि । वेदस्य म आणी स्थः । श्रुतं मे मा प्रहासीः । अनेनाधीतेनाहोरात्रान् संदधामि । ऋतं वदिष्यामि । सत्यं वदिष्यामि । तन्मामवतु । तद्वक्तारमवतु । अवतु माम् । अवतु वक्तारम् । अवतु वक्तारम् । ओं शान्तिः शान्तिः शान्तिः ॥

My speech is well established in my mind. My mind is well established in my speech. Increase again and again for me. Be a nail for my Veda. Do not abandon my learning. With this that has been studied, I maintain days and nights. I shall speak what is true. I shall speak what is real. Me may that protect. The speaker may that protect. May that protect me; may that protect the speaker. Om Peace, Peace, Peace.

प्रथमोऽध्यायः

CHAPTER ONE

आत्मा वा इदमेक एवाग्र आसीत् । नान्यत् किंचन मिषत् । स ईक्षत—लोकान् नु सृजै—इति ॥

The self, verily, was in the beginning of this (world), the sole one. Nothing else whatsoever winked. He thought: Let me now create the worlds.

स इमान् लोकानसृजत अम्भो मरीचीर्मरमापः । अदोऽम्भः परेण दिवम् । द्यौः प्रतिष्ठा । अन्तरिक्षं मरीचयः । पृथिवी मरः । या अधस्तात् ता आपः ॥

He created these worlds: water, light-rays, death, the waters. This water is above the heaven. The heaven is its support. The light-rays are the inter-space. Death is the earth. What are beneath, they are the waters.

स ईक्षत—इमे नु लोकाः । लोकपालान् नु सृजै—इति । सोऽद्भ्य एव पुरुषं समुद्धृत्यामूर्छयत् ।

He thought: Here then are the worlds. Let me now create the guardians of the worlds. From the waters themselves, he drew forth a person, and gave him a form.

तमभ्यतपत् । तस्याभितप्तस्य मुखं निरभिद्यत यथाण्डम् । मुखाद्वाक् । वाचोऽग्निः । नासिके निरभिद्येताम् । नासिकाभ्यां प्राणः । प्राणाद्वायुः॥

Over him he brooded. Of him who had been (thus) brooded over, the mouth burst forth, as if it were an egg. From the mouth (burst forth) speech; from speech Agni (fire). The two nostrils then burst forth. From the nostrils (burst forth) breath; from breath Vayu (wind).

In this way the deities of the various phenomena of nature sprang forth from the different limbs of that person.

ता एता देवताः सृष्टा अस्मिन् महत्यर्णवे प्रापतन् । तमशनायापिपासाभ्यामन्ववार्जत् । ता एनमब्रुवन्—आयतनं नः प्रजानीहि यस्मिन् प्रतिष्ठिता अन्नमदाम—इति ॥

These various deities, created as above, fell into the great ocean. (Then the self) associated that (person) with hunger and thirst. Those (deities, being so associated with hunger and thirst) said to him (the creator): Find out an abode for us, supporting ourselves wherein, we may take food.

ताभ्यो गामानयत् । ता अब्रुवन्—न वै नोऽयमलम्—इति । ताभ्योऽश्वमानयत् । ता अब्रुवन्—न वै नोऽयमलम्—इति ॥

For them, he brought a cow. They said: Indeed, this is not enough for us. For them, he brought a horse. They said: Indeed, this is not enough for us.

ताभ्यः पुरुषमानयत् । ता अब्रुवन्—सुकृतं बत—इति । पुरुषो वाव सुकृतम् । ता अब्रवीत्—यथायतनं प्रविशत—इति ॥

For them he brought a person. They said: This is well done, indeed. Person is what is well done. He said to them: You enter according to your proper abodes.

अग्निर्वाग्भूत्वा मुखं प्राविशत् । वायुः प्राणो भूत्वा नासिके प्राविशत् ॥

Agni, becoming speech, entered the mouth. Vayu, becoming breath, entered the nostrils.

In this way the various deities transformed themselves into the various sense-organs and functions and entered the person.

तमशनायापिपासे अब्रूताम्—आवाभ्यामभि-
प्रजानीहि—इति । ते अब्रवीत्—एतास्वेव वां
देवतास्वाभजामि । एतासु भागिन्यौ करोमि—
इति ॥

To him (the creator), hunger and thirst said: To us (also) find out (an abode). He said to them: I will locate you in these deities themselves. I will make you sharers with them.

तस्माद्यस्यै कस्यै च देवतायै हविर्गृह्यते
भागिन्यावेवास्यामशनायापिपासे भवतः ॥

Therefore, to whichever deity an offering is taken up, in that, hunger and thirst are really partakers of a share.

स ईक्षत—इमे नु लोकाश्च लोकपालाश्च ।
अन्नमेभ्यः सृजै—इति ॥

He (further) thought : Here are the worlds and the guardians of the worlds. Let me create food for them.

स अपोऽभ्यतपत् । ताभ्योऽभितप्ताभ्यो मूर्ति-रजायत । या वै सा मूर्तिरजायतान्नं वै तत् ॥

Over the waters he brooded. From them that had been (thus) brooded over, a form sprang forth. That which was born as that form is verily food.

तदेनदभिसृष्टं पराङत्यजिघांसत् । तद्वाचाजिघृक्षत् । तन्नाशक्नोद्वाचा ग्रहीतुम् । स यद्धैनद्वाचाग्रहैष्यदभिव्याहृत्य हैवान्नमत्रप्स्यत् ॥

This, created as above, desired to go outward. (The person) attempted to take hold of it with speech. He was not able to take hold of it with speech. If he had taken hold of it with speech, even with speech would one have had the satisfaction of food.

He attempted to take hold of food with the other functions like breath, but was not able to do so with any one of them.

तदपानेनाजिघृक्षत् । तदावयत् । सैषोऽन्नस्य ग्रहो यद्वायुः । अन्नायुर्वा एष यद्वायुः ॥

Then he attempted to take hold of it with *apana*. He got it. What is called *Vayu* is he who takes hold of food. What is called *Vayu* is he who lives on food.

स ईक्षत—कथं न्विदं मदृते स्यात्—इति । स ईक्षत—कतरेण प्रपद्यै—इति । स ईक्षत—यदि वाचाभिव्याहृतं यदि प्राणेनाभिप्राणितं यदि मनसा ध्यातं कोऽहमस्मि—इति ॥

He thought: How can this (food) exist without me? He thought (again): Through which (door) shall I enter it? He (still again) thought: if speaking can be through speech, if breathing can be through breath, if meditation can be through mind, then who am I?

In the above passage there is reference to all the functions, though only a few are given here.

स एतमेव सीमानं विदार्यैतया द्वारा प्रापद्यत ।
सैषा विदृतिर्नाम द्वाः । तदेतन्नान्दनम् । तस्य
त्रय आवसथास्त्रयः स्वप्नाः—अयमावसथोऽय-
मावसथोऽयमावसथः—इति ॥

After opening that very end (of the head), through that as door he entered it. This is that door which is called *vidriti*, (what is opened). This, as such, is *nandana* (what pleases). For that there are three abodes, three kinds of dreams as: this is the abode, this is the abode, this is the abode.

स जातो भूतान्यभिव्यैख्यत् । किमिहान्यं वा-
वदिषदिति । स एतमेव पुरुषं ब्रह्म ततमपश्यत् ।
इदमदर्शमिति ॥

Being thus born, he perceived the created beings. What other thing does he talk about? He perceived this very person, Brahman, all-pervading. (He said): I have seen this.

द्वितीयोऽध्यायः

CHAPTER TWO

A child has two births even before he is actually born; the first is in the state of the seed in the father and the second is when it enters the womb of the mother.

सोऽस्यायमात्मा पुण्येभ्यः कर्मभ्यः प्रतिधीयते।
अथास्यायमितर आत्मा कृतकृत्यो वयोगतः प्रैति।
स इतः प्रयन्नेव पुनर्जायते। तदस्य तृतीयं जन्म॥

He (the son) who is one self of his (father) is made his substitute (in this world) for the (performance of) meritorious deeds. Then the other self of his (father's), having done his duties, enters old age and departs. He, as soon as he departs from here, is born again. This is his (son's) third birth.

तदुक्तमृषिणा—

गर्भे नु सन्नन्वेषामवेद-
महं देवानां जनिमानि विश्वा ।
शतं मा पुर आयसीररक्ष-
न्नधः श्येनो जवसा निरदीयम् ॥

इति । गर्भ एवैतच्छयानो वामदेव एवमुवाच॥

This has been stated by the sage:

While I was in the womb, I knew all the births of the gods. A hundred fortresses made of steel guarded me. I have come down out of it with speed like a hawk.

Thus, Vamadeva said this even when he was lying in the womb.

स एवं विद्वानस्माच्छरीरभेदादूर्ध्व उत्क्रम्यामुष्मिन् स्वर्गे लोके सर्वान् कामानाप्त्वामृतः समभवत् समभवत् ॥

He, knowing thus and springing upward, enjoyed, when this body was broken, all desires in that world of heaven, and became immortal, became (immortal).

तृतीयोऽध्यायः

CHAPTER THREE

कोऽयमात्मेति वयमुपास्महे । कतरः स आत्मा । येन वा पश्यति येन वा शृणोति येन वा गन्धानाजिघ्रति येन वा वाचं व्याकरोति येन वा स्वादु चास्वादु च विजानाति ॥

Who is this whom we worship as the self? Which of the two is that self? (Is it that) whereby one sees, or whereby one hears, or whereby one smells scents, or whereby one utters speech, or whereby one knows what is sweet and what is not sweet?

Here various appellations of intelligence (prajnana) are given, like heart, mind and consciousness. There are also given here various phenomena of nature starting from Brahma and coming down to immovable objects.

सर्वं तत् प्रज्ञानेत्रं प्रज्ञाने प्रतिष्ठितम् । प्रज्ञानेत्रो लोकः । प्रज्ञा प्रतिष्ठा । प्रज्ञानं ब्रह्म ॥

All these have intelligence as their eye and are established in intelligence. The world has intelligence as the eye. Intelligence is its support. Intelligence is Brahman.

स एतेन प्रज्ञेनात्मनास्माल्लोकादुत्क्रम्यामुष्मिन् स्वर्गे लोके सर्वान् कामानाप्त्वामृतः समभवत् समभवत् ॥

He (Vamadeva), with this intelligent self, sprang forth from this world and having enjoyed all desires in that world of heaven, became immortal, became (immortal).

॥ छान्दोग्योपनिषत् ॥

CHANDOGYOPANISHAD

The Chandogyopanishad belongs to the Sama Veda. It is a very long text. It begins with the identification of the music of the Sama Veda with the highest reality. Then the entire Sama Veda is identified with the highest reality. Later in this Upanishad appears the famous statement "That thou art" in which the individual self is identified with the supreme self. There are a large number of very interesting stories scattered throughout the text. The familiar Upanishadic teachings about Brahman as transcending the phenomenal world is presented in these stories. The most important portions in the Upanishad are where Svetaketu receives the teaching of the identity of the individual with the Supreme from his father and where Sanatkumara teaches that bliss is the highest reality.

The Santi is the same as in the Kena: आप्यायन्तु ।

THE UDGITHA AS BREATH

In the first section, there is the glorification of the Saman singing, called Udgitha. This Udgitha is described as the essence of the Veda. This section deals mostly with the singing of Om and certain syllables which are used only for singing but which have no meaning.

देवासुरा ह वै यत्र संयेतिरे उभये प्राजापत्यास्तद्ध देवा उद्गीथमाजह्रुरनेनैनानभिभविष्याम इति ॥

When the gods and the demons, both of the race of Prajapati, fought together, the gods took hold of the Udgitha, thinking: With this we shall overpower them.

ते ह नासिक्यं प्राणमुद्गीथमुपासांचक्रिरे । तं हासुराः पाप्मना विविधुः । तस्मात् तेनोभयं जिघ्रति सुरभि च दुर्गन्धि च । पाप्मना ह्येष विद्धः ॥

They then worshipped the breath in the nose as the Udgitha. But the demons pierced it with sin. Therefore one smells both good odour and bad odour with it; because it was pierced with sin.

Then they worshipped the speech, the eye, the ear and the mind as the Udgitha with the same unsuccessful result.

अथ ह य एवायं मुख्यः प्राणस्तमुद्गीथमुपासांचक्रिरे । तं हासुरा ऋत्वा विदध्वंसुर्यथाश्मानमाखणमृत्वा विध्वंसेतैवम् ॥

Then they worshipped the breath in the mouth as the Udgitha. Hitting against it, the demons were destroyed, just as (a ball of earth) hitting against a solid piece of stone is destroyed.

Various Sages worshipped that as the Udgitha.

तेन तं ह बको दाल्भ्यो विदांचकार । स ह नैमिशीयानामुद्गाता बभूव । स ह स्मैभ्यः कामानागायति ॥

Baka son of Dalbha knew it in that way. He became the Udgata priest among those who resided in the Naimisa (forest). He sang out all the desires for them.

THE UDGITHA AS AKASA

The following anecdote gives an idea of the discussions on philosophical matters in ancient India.

त्रयो होद्गीथे कुशला बभूवुः शिलकः शालावत्यश्चैकितानो दाल्भ्यः प्रवाहणो जैवालिरिति । ते होचुः—उद्गीथे वै कुशलाः स्मः । हन्त उद्गीथे कथां वदामः—इति ॥

There were three persons well-versed in the Udgitha: Silaka son of Salavan, the son of Chikitana of the Dalbha Gotra, and Pravahana son of Jivala. They said: We are indeed well versed in the Udgitha. Well, let us have a discussion about the Udgitha.

तथेति ह समुपविविशुः । स ह प्रवाहणो जैवलिरुवाच—भगवन्तावग्रे वदताम् । ब्राह्मणयोर्वदतोर्वाचं श्रोष्यामि—इति ॥

Assenting to it, they sat down. Then Pravahana son of Jivala said: May you two worshipful ones first discuss. I will listen to the words of two Brahmins discussing.

स ह शिलकः शालावत्यश्चैकितायनं दाल्भ्यमुवाच—हन्त त्वा पृच्छानि—इति । पृच्छ—इति होवाच ॥

Then Silaka son of Salavan said to the son of Chikitana of the Dalbha Gotra: Well, may I ask you. He replied: Please ask.

का साम्नो गतिः—इति । स्वरः—इति होवाच ॥

He asked: What is the goal of the Samans? He replied: It is the note.

Then he asked about the goal of notes and was told it is Prana. But he could not stop there. Through successive questioning he learnt that food is the goal of Prana, water the goal of food, and the heavenly world the goal of water. Beyond this the son of Chikitana could not lead Silaka.

तं ह शिलकः शालावत्यश्चैकितायनं दाल्भ्यमुवाच—

अप्रतिष्ठितं वै किल ते दाल्भ्य साम । यस्त्वेतर्हि ब्रूयान्मूर्धा ते विपतिष्यतीति मूर्धा ते विपतेत्—इति ॥

Then Silaka son of Salavan said to the son of Chikitana of the Dalbha Gotra: You of Dalbha Gotra, Saman is not well established in you. If now someone were to say: your head will fall off, then your head would have fallen off.

हन्ताहमेतद्भगवत्तो वेदानि—इति । विद्धि—इति होवाच ।

He said: Well, I like to know this from you. He replied: Please know it.

He told him that this world is the goal of the heavenly world. The third disputant is not satisfied with this position and tells him that his head would fall off for his imperfect knowledge about Saman. And he proposes to give the teaching he knows. He takes the goal further to Akasa and announces it as the knowledge imparted by Saunaka to Sandilya.

THE STORY OF USHASTI

The following is another interesting story :

मटचीहतेषु कुरुष्वाटिक्या सह जाययोषस्तिर्ह चाक्रायण इभ्यग्रामे प्रद्राणक उवास ॥

When the country of the Kurus was destroyed by thunder and hail, Ushasti son of Chakrayana along with his very young wife lived in a very miserable condition in the village of one who owned elephants (*i e.*, who was very rich).

स हेभ्यं कुल्माषान् खादन्तं बिभिक्षे । तं होवाच—नेतोऽन्ये विद्यन्ते यच्च ये म इम उपनिहिताः—इति ॥

He begged for food from the possessor of the elephants, who was eating beans. He said to him: I have nothing other than these which are now with me.

एतेषां मे देहि—इति होवाच । तानस्मै प्रददौ । हन्तानुपानम्—इति । उच्छिष्टं वै मे पीतं स्यात्—इति होवाच ॥

Then he said: Please give me a part of these. He gave them to him. And then he said: Here is water to drink. He remarked: The leavings would be drunk by me (if I drink this water).

न स्विदेतेऽप्युच्छिष्टाः—इति । न वा अजीविष्यमिमानखादन्—इति होवाच । कामो म उदपानम्—इति ॥

He said: Are not these also leavings? He replied: Indeed I shall not live if I do not eat them. And he added: I can get water to drink as I want.

स ह खादित्वातिशेषान् जायाया आजहार । साग्र एव सुभिक्षा बभूव । तान् प्रतिगृह्य निदधौ ।

Having eaten them, he gave what remained to his wife. She had eaten well even before. After receiving them she kept them safe.

स ह प्रातः संजिहान उवाच—यद्बताऩ्नस्य लभेमहि लभेमहि धनमात्रान् । राजासौ यक्ष्यते । स मा सर्वैरार्त्विज्यैर्वृणीता—इति ॥

In the morning on leaving (his bed), he said: Alas, if only I could get a little food, I can yet earn a little wealth. The king will be performing a sacrifice. He will choose me for all the priestly offices.

तं जायोवाच—हन्त पत इम एव कुल्माषाः—इति । तान् खादित्वामुं यज्ञं विततमेयाय ।

To him the wife said: O my lord, here are those very beans. He ate those beans and went to that same sacrifice which was being performed.

तत्रोद्गातॄनास्तावे स्तोष्यमाणानुपोपविवेश ।
स ह प्रस्तोतारमुवाच—प्रस्तोतर्या देवता प्रस्तावमन्वायत्ता तां चेदविद्वान् प्रस्तोष्यसि मूर्धा ते विपतिष्यति—इति

There he sat down near the Udgata priests in the orchestra, who were to sing out. He said to the Prastota priest: O Prastota, that deity which belongs to your song, if you should sing without knowing that, your head will fall off.

He makes a similar statement to the other Udgata priests.

अथ हैनं यजमान उवाच—भगवन्तं वा अहं विविदिषाणि—इति । उषस्तिरस्मि चाक्रायणः—इति होवाच ॥

Then to him the sacrificer said: I should like to know your honour. He replied: I am Ushasti, the son of Chakrayana.

स होवाच—भगवन्तं वा अहमेभिः सर्वैरार्त्विज्यैः पर्यैषिषम् । भगवतो वा अहमवित्त्यान्यानवृषि । भगवांस्त्वमेव मे सर्वैरार्त्विज्यैः—इति ॥

I desired to choose your honour for all these priestly offices. Since I could not secure your honour, I chose others. May your honour be pleased to take up all the priestly offices.

तथा—इति । अथ तर्ह्येत एव समतिसृष्टाः स्तुवताम् । यावत् तेभ्यो धनं दद्यास्तावन्मम दद्याः—इति । तथा—इति ह यजमान उवाच ॥

He said: Let it be so. Then he added: In that case with my permission let these very persons sing the praises. As much wealth you give to them, so much wealth you give to me also. The sacrificer said: let it be so.

The other priests asked him about the deities that belong to their respective songs and he replied that they are the Prana, the sun and the food. He also told them that if they had sung without knowing the deities, their heads would have fallen off.

THE STORY OF JANASRUTI

In the following story persons who are rich in the worldly sense and who do public benefactions are held to be on a lower level in comparison with those who are rich in Brahman-knowledge and who are indifferent to worldly riches.

जानश्रुतिर्ह पौत्रायणः श्रद्धादेयो बहुदायी बहुपाक्य आस । स ह सर्वत आवसथान् मापयांचक्रे सर्वत एव मे अत्स्यन्ति—इति ॥

There lived (a king), a descendant of Janasruta, his great-grandson, who gave gifts with faith, who gave gifts liberally, who arranged plenty of food cooked (for his guests). He got resting places built everywhere, thinking: They can eat my food everywhere.

अथ ह हंसा निशायामतिपेतुः । तद्धैवं हंसो हंसमभ्युवाद—हो होऽयि भल्लाक्ष भल्लाक्ष जानश्रुतेः पौत्रायणस्य समं दिवा ज्योतिराततम् । तन्मा प्रसाङ्क्षीः । तत् त्वा मा प्रधाक्षीः—इति ॥

One night some swans flew along. One of the swans said to another swan: Hei, Hei Bhallaksha, Bhallaksha, the lustre of the descendant of Janasruta, his great-grandson, has spread through the sky alike. Do not come into contact with it; let it not burn you.

तमु ह परः प्रत्युवाच—कम्बर एनमेतत् सन्तं सयुग्वानमिव रैक्कमात्थ—इति । यो नु कथं सयुग्वा रैक्कः—इति ॥

To him the other replied: O Kambara, you talk of him, who is only thus much, in the same way as of Raikva with the cart. The first asked: How is this Raikva with the cart?

यथा कृताय विजितायाधरेयाः संयन्त्येवमेनं सर्वं तदभिसमैति यत्किंच प्रजाः साधु कुर्वन्ति । यस्तद्वेद यत् स वेद स मयैतदुक्तः—इति ॥

Just as (in gambling) all the lower figures belong to him who has the Krita which is the winning number, similarly whatever good things people do, they all come over to him. By me has been spoken thus he who knows what he knows.

तदु ह जानश्रुतिः पौत्रायण उपशुश्राव । स ह संजिहान एव क्षत्तारमुवाच—अङ्गारे ह सयुग्वानमिव रैक्कमात्थ—इति । यो नु कथं सयुग्वा रैक्कः—इति ॥

The descendant of Janasruta, his great-grandson, overheard this. He, as soon as he left his bed, spoke to his attendant: O friend, you talk (to me) in the same way as to Raikva with the chariot. (He asked): How is this Raikva with the cart?

स ह क्षत्तान्विष्य—नाविदम्—इति प्रत्येयाय । तं होवाच—यत्रारे ब्राह्मणस्यान्वेषणा तदेनमर्च्छ—इति ॥

The attendant searched for him and returned saying: I could not find him out. To him he said: O, where a Brahmin should be searched, there look for him.

सोऽधस्ताच्छकटस्य पामानं कषमाणमुपोपविवेश । तं हाभ्युवाद—त्वं नु भगवः सयुग्वा रैक्वः—इति । अहं ह्यरे३—इति ह प्रतिजज्ञे ॥

He came to one who was scratching his itch underneath a cart. He asked him. Are you, your honour, Raikva with the chariot? He replied: O, I am he.

स ह क्षत्ता—अविदम्—इति प्रत्येयाय ।

The attendant returned saying: I have found him out.

तदु ह जानश्रुतिः पौत्रायणः षट्शतानि गवां निष्कमश्वतरीरथं तदादाय प्रतिचक्रमे । तं हाभ्युवाद—रैक्व इमानि षट्शतानि गवाम् । अयं निष्कः । अयमश्वतरीरथः । अनु मा एतां भगवो देवतां शाधि यां देवतामुपास्से—इति ॥

Then the descendant of Janasruta, his great-grandson, went over to him, taking with him six hundred cows, an ornament and a chariot with mules. And he addressed him: O Raikva, here are six hundred cows. Here is an ornament. Here is a chariot with mules. Please teach me, your honour, that deity whom you worship.

तमु ह परः प्रत्युवाच—अह हारेत्वा शूद्र तवैव सह गोभिरस्तु—इति ॥

To him the other replied: Fie, fie, let the ornament and the chariot along with the cow be with you, O grief-blinded.

तदु ह पुनरेव जानश्रुतिः पौत्रायणः सहस्रं गवां निष्कमश्वतरीरथं दुहितरं तदादाय प्रतिचक्रमे । तं हाभ्युवाद—रैक्व इदं सहस्रं गवाम् । अयं निष्कः । अयमश्वतरीरथः । इयं जाया । अयं ग्रामः यस्मिन्नास्से । अन्वेव मा भगवः शाधि—इति ॥

Then once again, the descendant of Janasruta, his great-grandson, went over to him, taking with him a thousand cows, an ornament, a chariot with mules and his daughter. He addressed him: O Raikva here aıe a thousand cows. Here is an ornament. Here is a chariot with mules. Here is a wife for you. Here is the village where you live. Please teach me.

तस्या ह मुखमुपोद्गृह्णन्नुवाच—आजहारेमाः शूद्र । अनेनैव मुखेनालापयिष्यथाः—इति ।

Lifting up her face, he said: O grief-blinded, you have brought these (to me). By this face alone are you able to make me speak.

ते हैते रैक्वपर्णानाम महावृषेषु यत्रास्मा उवास ।

These are the villages called Raikvaparnas in the country of the Mahavrishas where he lived.

Then he gave the teaching to the king.

THE STORY OF SATYAKAMA

In the following story, faith and penance are shown as necessary antecedents of Brahman-knowledge.

सत्यकामो ह जाबालो जबलां मातरमामन्त्रयांचक्रे—ब्रह्मचर्यं भवति विवत्स्यामि । किंगोत्रो न्वहमस्मि—इति ॥

Satyakama the son of Jabala addressed his mother: Venerable lady, I desire to lead the life of a religious student. To what Gotra do I belong?

सा हैनमुवाच—नाहमेतद्वेद तात यद्गोत्रस्त्वमसि । बह्वहं चरन्ती परिचारिणी यौवने त्वामलभे । साहमेतन्न वेद यद्गोत्रस्त्वमसि । जबला तु नामाहमस्मि । सत्यकामो नाम त्वमसि । स सत्यकाम एव जाबालो ब्रुवीथाः—इति ॥

She said to him: O son, I do not know this, to what Gotra you belong. In my youth when I was moving about much and when I was a maid-servant, I obtained you. So I do not know to what Gotra you belong. I am Jabala by name; and you are Satyakama by name. Therefore you say that you are Satyakama son of Jabala.

स ह हारिद्रुमतं गौतममेत्योवाच—ब्रह्मचर्यं भगवति वत्स्यामि । उपेयां भगवन्तम्—इति ॥

He approached Gautama son of Haridrumata and said: I desire to lead the life of a religious student under your honour. May I approach your honour.

तं होवाच—किंगोत्रो नु सोम्यासि—इति । स होवाच नाहमेतद्वेद भो यद्गोत्रोऽहमस्मि । अपृच्छं मातरम् । सा मा प्रत्यब्रवीत् ॥

To him he said: To which Gotra do you belong? He said: I do not know this to what Gotra I belong. I asked my mother. This is what she replied to me.

He gave the information he had received from his mother.

तं होवाच—नैतदब्राह्मणो विवक्तुमर्हति । समिधं सोम्याहर । उप त्वा नेष्ये । न सत्यादगाः —इति ॥

To him he said: One who is not a Brahmin is not able to speak out like this. O beloved one, bring sacrificial fuel. I shall initiate you. You have not swerved from truth.

समुपनीय कृशानामबलानां चतुःशता गा निराकृत्योवाच—इमाः सोम्यानुसंव्रज—इति ॥

After initiating him, he brought out four hundred lean cows, bereft of strength and said: O beloved one, follow these.

ता अभिप्रस्थापयन्नुवाच—नासहस्रेणावर्तेय—इति । स ह वर्षगणं प्रोवास ता यदा सहस्रं संपेदुः ॥

Starting them, he said (again): Do not return without a thousand cows. He stayed away for a number of years, till the cows became a thousand.

अथ हैनमृषभोऽभ्युवाद—सत्यकाम—इति । भगवः—इति ह प्रतिशुश्राव । प्राप्ताः सोम्य सहस्रं स्मः । प्रापय न आचार्यकुलम् । ब्रह्मणश्च ते पादं ब्रवाणि—इति । ब्रवीतु मे भगवान्—इति ॥

Then to him a bull said: O Satyakama. He replied: Your honour. He said: We have now become a thousand. Take us to the teacher's house. And I will explain to thee the parts of Brahman. He said: Your honour, please tell me.

The Bull declared the four cardinal points as parts of Brahman. Then Fire declared to him earth, interspace, the heaven and the ocean as parts of Brahman. A swan declared to him fire, sun, moon and lightning as parts of Brahman. Lastly a water-bird declared to him the Prana, the eye, the ear and the mind as parts of Brahman.

प्राप हाचार्यकुलम् । तमाचार्योऽभ्युवाद—सत्यकाम—इति । भगवः—इति ह प्रतिशुश्राव ॥

He reached the house of his teacher. To him the teacher said: O Satyakama. He responded: O your honour.

ब्रह्मविदिव वै सोम्य भासि । को नु त्वानुशशास—इति । अन्ये मनुष्येभ्यः—इति ह प्रतिजज्ञे । भगवांस्त्वेव मे कामे ब्रूयात् ॥

He said: O beloved one, you shine as though you know Brahman. Who has taught it to you? He replied: It is beings other than men. (He also added): Your honour, it is my desire that you yourself should tell me (about Brahman).

श्रुतं ह्येव मे भगवद्दृशेभ्यः—आचार्याद्धयेव विद्या विदिता साधिष्ठं प्रापत्—इति । तस्मै हैतदेवोवाच । अत्र न किंचन वीयाय—इति ॥

Indeed I have heard it said by persons like your honour: Knowledge can be the most efficient only if it is learned from a teacher. To him he said only this much: There is nothing here that is left out.

THE STORY OF UPAKOSALA

The following story explains the acquisition of Brahman-knowledge in another way.

उपकोसलो ह वै कामलायनः सत्यकामे जाबाले ब्रह्मचर्यमुवास । तस्य ह द्वादशवर्षाण्यग्नीन् परिचचार । स ह स्मान्यानन्तेवासिनः समावर्तयन् तं ह स्मैव न समावर्तयति ॥

Upakosala the son of Kamala led the life of a religious student under Satyakama the son of Jabala. He attended to his fires for twelve years. When he permitted the other disciples to return, he did not permit him alone to return.

तं जायोवाच—तप्तो ब्रह्मचारी कुशलमग्नीन् परिचचारीत् । मा त्वाग्नयः परिप्रवोचन् । प्रब्रूह्यस्मै—इति । तस्मै हाप्रोच्यैव प्रवासांचक्रे ॥

To him his wife said: He has well attended to the fires as a religious student, with penance. Let not the fires blame you. Give him the teaching. But even without giving him the teaching, he went away.

स ह व्याधिनानशितुं दध्रे। तमाचार्यजायोवाच —ब्रह्मचारिन्नशान। किं नु नाश्नासि —इति ॥

Through grief he decided to fast. To him the teacher's wife said: O religious student, please eat. Why do you not eat?

स होवाच—बहव इमेऽस्मिन् पुरुषे कामा नानात्ययाः। व्याधिभिः प्रतिपूर्णोऽस्मि। नाशिष्यामि—इति ॥

He said: In this person there are many desires ungratified in different ways. I am filled with grief. I will not eat.

अथ हाग्नयः समूदिरे—तप्तो ब्रह्मचारी कुशलं नः पर्यचारीत्। हन्तास्मै प्रब्रवाम—इति ॥

Then the fires said among themselves: This religious student has well attended to us with penance. Let us teach him.

The different fires taught him the identification of Brahman with various objects.

ते होचुः—उपकोसलैषा सोम्य तेऽस्मद्विद्यात्मविद्या च। आचार्यस्तु ते गतिं वक्ता—इति ॥

They said to him: O Upakosala, O beloved one, this is our knowledge, the knowledge of the self. The teacher will declare to you the path.

आजगाम हास्याचार्यः। तमाचार्योऽभ्युवाद—उपकोसल—इति। भगवः—इति ह प्रतिशुश्राव ॥

Then his teacher came. Him the teacher addressed: O Upakosala. He responded: Your honour.

ब्रह्मविद इव सोम्य ते मुखं भाति। को नु त्वामनुशशास—इति। को नु मामनुशिष्यात् भोः—इतीहापेव निह्नुतः—इमे नूनमीदृशा अन्यादृशाः—इतीहाग्नीनभ्यूदे ॥

(He said): O beloved one, your face looks like that of one who knows Brahman. Who has taught you? (He replied): Oh, who shall teach me? Thus he as it were concealed the fact. Then he pointed out to the fires saying. Indeed, these of such nature have become of another nature.

किं नु सोम्य किल तेऽवोचन्—इति । इदम्—इति ह प्रतिजज्ञे । लोकान् वाव किल सोम्य तेऽवोचन् । अहं तु ते तद्वक्ष्यामि यथा पुष्करपलाश आपो न श्लिष्यन्ते एवमेवंविदि पापं कर्म न श्लिष्यते—इति ।

(He asked): O beloved one, what indeed have they taught you? He replied: This. Indeed, they have taught you about the worlds. But I will teach you that whereby sinful deeds do not cling to him who knows it thus, just as water does not stick on to the leaf of a lotus.

ब्रवीतु मे भगवान्—इति । तस्मै होवाच—य एषोऽक्षिणि पुरुषो दृश्यते एष आत्मा—इति होवाच । एतदमृतमभयम् । एतद्ब्रह्म—इति ॥

(He said):—May your honour tell me that. To him he said: That person who is seen in the eye, he is the self. Thus he said. (He added): This is the immortal, the fearless. This is Brahman.

THE STORY OF SVETAKETU AND THE PANCHALA KING

In the following story it is stated that the Kshatriyas alone, and not the Brahmins, were the first custodians of the secret doctrine regarding the self.

श्वेतकेतुर्हारुणेयः पञ्चालानां समितिमेयाय । तं ह प्रवाहणो जैवलिरुवाच—कुमार अनुत्वाशिषत् पिता—इति । अनु हि भगवः—इति ॥

Svetaketu the grandson of Aruna went to the assembly of the Panchala kingdom. Pravahana, son of Jivala, asked him: Boy, has your father taught you? (He replied): Yes, venerable sir.

He asked him some questions about death and after, and about return to life; none of them he knew. So he said.

अथानु किमनुशिष्टोऽवोचथाः । यो हीमानि न विद्यात् कथं सोऽनुशिष्टो ब्रुवीत—इति ॥

Then why did you say that you have been taught? He who does not know these, how can he say he has been taught?

स हायस्तः पितुरर्धमेयाय । तं होवाच—अननुशिष्य वाव किल मा भगवानब्रवीत् अनुत्वाशिषमिति ॥

Upset, he came to his father's home. He said to him: Your honour, even without teaching me you have told me 'I have taught you'.

पञ्च मा राजन्यबन्धुः प्रश्नानप्राक्षीत् । तेषां नैकंचनाशकं विवक्तुम्—इति । स होवाच—यथा मा त्वं तदैतानवदो यथाहमेषां नैकंचन वेद ॥

That Kshatriya merely by kin (not himself a true Kshatriya) asked me five questions. I was not able to reply to even one of them. He replied: As you have told me these, I do not know even one of them.

स ह गौतमो राज्ञोऽर्धमेयाय । तं होवाच--मानुषस्य भगवन् गौतम वित्तस्य वरं वृणीथाः—इति । स होवाच तवैव राजन् मानुषं वित्तम् । यामेव कुमारस्यान्ते वाचमभाषथास्तामेव मे ब्रूहि –इति ॥

Then Gautama went to the palace of the king. (The king) said to him: O venerable Gautama, accept as boon any wealth which man possesses. He replied: O king, let the wealth which man possesses be yours. What word you have uttered in the presence of the boy, tell me that very word.

तं होवाच—यथा मा त्वं गौतमावदो यथेयं न प्राक् त्वत्तः पुरा विद्या ब्राह्मणान् गच्छति तस्मादु सर्वेषु क्षत्रस्यैव प्रशासनमभूदिति ॥

(The king) said to him: As you tell me O Gautama, this knowledge has not, before you, gone formerly to Brahmins. Therefore, this has remained the teaching of the Kshatriyas among all.

Then the king teaches him about death and after. It is only knowledge that leads to final liberation. Those who lead a good life return after enjoyment in higher worlds.

स ह द्वादशवर्ष उपेत्य चतुर्विंशतिवर्षः सर्वान् वेदानधीत्य एयाय ॥

He, who was twelve years old, approached (a teacher) and when he was twenty-four years old, he returned after studying all the Vedas.

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तं ह पितोवाच —श्वेतकेतो यन्नु सोम्येदं महामना अनूचानमानी स्तब्धोऽसि । उत तमादेशमप्राक्ष्यः येनाश्रुतं श्रुतं भवत्यमतं मतमविज्ञातं विज्ञातम् इति । कथं नु भगवः स आदेशो भवति —इति ॥

To him his father said: O Svetaketu, you are now conceited and struck up, considering yourself as learned in the Vedas. Have you asked for that instruction whereby what is not heard becomes heard, what is not thought about becomes thought about, and what is not known becomes known? (The son asked): O venerable sir, how can there be such an instruction?

यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृन्मयं विज्ञातं स्यात् । वाचारम्भणं विकारो नामधेयम् । मृत्तिकेत्येव सत्यम् ॥

O beloved one, by one piece of clay all that is made of clay can be known. The modification is only a name depending on a word. The truth is that it is clay.

He gives further illustrations of the original and the modifications.

न वै नूनं भगवन्तस्त एतदवेदिषुः । यद्ध्येतदवेदिष्यन् कथं मे नावक्ष्यन्—इति । भगवांस्त्वेव मे तद्ब्रवीतु—इति ॥

Those venerable persons, indeed, did not know this. If they had known this, why should they have not told me so? He added: Your honour alone may tell me that.

तथा सोम्य—इति होवाच । सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् । तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयम् । तस्मादसतः सज्जायत ॥

He said: let it be so. O beloved one, in the beginning this was only as existence, one alone without a second. Here others say that in the beginning this was only as non-existence, one alone without a second. From that non-existence, existence was produced.

कुतस्तु खलु सोम्यैवं स्यात्—इति होवाच । कथमसतः सज्जायत इति । सत्वेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् । तदैक्षत—बहु स्यां प्रजायेय—इति । तत्तेजोऽसृजत ॥

He said: But O beloved one, how could this be so? How could existence be produced from non-existence? O beloved one, this was in the beginning only as existence, one alone without second. That (existence) thought: let me be born as many. That created light.

From the light was born water and from waters food. There is a description of the threefold beings born of eggs, born of living beings (in the womb) and born of (roots by) sprouting. Then life entered all these beings.

In the sequel, Svetaketu receives the great instruction from his father about the identity of the individual with the supreme in the statement, "That thou art." He teaches him first about sleep, about hunger and thirst. He says that the essence of all is the Self. Then the father teaches him this truth by apt illustrations.

यथा सोम्य मधु मधुकृतो निस्तिष्ठन्ति नानात्ययानां वृक्षाणां रसान् समवहारमेकतां रसं गमयन्ति ते यथा तत्र न विवेकं लभन्तेऽमुष्याहं वृक्षस्य रसोऽस्म्यमुष्याहं वृक्षस्य रसोऽस्मीति एवमेव खलु सोम्येमाः सर्वाः प्रजाः सति संपद्य न विदुः सति संपद्यामह इति ॥

O beloved one, just as the bees make honey, they bring together into one essence the essences of trees situated in various places, and just as they (the essences) do not in that condition understand their distinction in the form, "I am the essence of this tree, I am the essence of this tree", in the very same way, indeed, all these creatures attain the real and yet do not know that they have attained the real.

त इह व्याघ्रो वा सिंहो वा वृको वा वराहो वा कीटो वा पतङ्गो वा दंशो वा मशको वा यद्यद्भवन्ति तदाभवन्ति ॥

Whatever they be here, a tiger, a wolf, a boar, a worm, a bird, a gnat or a mosquito, they become that again.

इमाः सोम्य॰ नद्यः पुरस्तात् प्राच्यः स्यन्दन्ते पश्चात् प्रतीच्यः । ताः समुद्रात् समुद्रमेवापियन्ति । स समुद्र एव भवति । ता यथा तत्र न विदुः इयमहमस्मि इयमहमस्मि इति एवमेव खलु सोम्येमाः सर्वाः प्रजाः सत आगम्य न विदुः सत आगच्छामहे इति ॥

O beloved one, these rivers flow, the eastern to the east and the western to the west. From the ocean they reach even the ocean. They even become the ocean. Just as they do not know there, "I am this, I am this" in the same way O beloved one, all these creatures come from the real and yet do not know that they have come from the real.

न्यग्रोधफलमत आहर—इति । इदं भगवः—इति । भिन्द्धि—इति । भिन्नं भगवः—इति । किमत्र पश्यसि—इति । अण्व्य इवेमा धाना भगवः इति । आसामङ्गैकां भिन्द्धि--इति । भिन्ना भगवः—इति । किमत्र पश्यसि --इति । न किंचन भगवः—इति ॥

(The father): "Please bring a banyan berry". (The son): "Here, venerable sir." "Please cut it". "It is cut, venerable sir." "What do you see there?" "O venerable sir, these that look like small seeds." "Dear one, please cut one of these." "It is cut, venerable sir." "What do you see there?" "Nothing at all, venerable sir."

तं होवाच—यं वै सोम्यैतमणिमानं न निभालयसएतस्य वै सोम्यैषोऽणिम्न एवं महान् न्यग्रोधस्तिष्ठति । श्रद्धत्स्व सोम्य—इति ॥

To him (his father) said: Beloved one, this minute one which you do not see, it is, O beloved one, from this minute one that such a huge banyan tree springs forth. Listen to me with faith, O beloved one.

स य एषोऽणिमैतदात्म्यमिदं सर्वम् । तत् सत्यम् । स आत्मा । तत् त्वमसि श्वेतकेतो - इति ॥

That which is the subtle essence, all this is of the nature of that. That is truth, that is the self. That thou art, O Svetaketu.•

The individual dissolved in the absolute is compared to salt in water, which cannot be seen distinct as salt. The individual in ignorance, finding his way to the Supreme with the help of the teacher is compared to a man who, finding himself left blindfold in a wilderness, learns from someone the general direction of his native town and, asking people in village after village, finally reaches his home.

The next section deals with Bhumavidya (knowledge of the great). Bliss is declared as the highest.

THE STORY OF NARADA AND SANATKUMARA

अधीहि भगवः—इति होपससाद सनत्कुमारं नारदः । तं होवाच—यद्वेत्थ तेन मा उपसीद । ततस्त ऊर्ध्वं वक्ष्यामि—इति ॥

Once Narada approached Sanatkumara saying: Venerable sir, please teach me. To him (Sanatkumara) said: Come to me (first saying) that which you already know. Then I will tell you what is beyond that.

स होवाच—ऋग्वेदं भगवोऽध्येमि यजुर्वेदं सामवेदम् । आथर्वणं चतुर्थमितिहासपुराणं पञ्चमम् । वेदानां वेदं पित्र्यं राशिं दैवं निधिं वाकोवाक्यमेकायनं देवविद्यां ब्रह्मविद्यां भूतविद्यां क्षत्रविद्यां नक्षत्रविद्यां सर्पदेवजनविद्याम् । एतद्भगवोऽध्येमि । सोऽहं भगवो मन्त्रविदेवास्मि । नात्मवित् ॥

He said: I have studied the Rig Veda, the Yajur Veda and the Sama Veda; the Atharva Veda as the fourth; Epics and Mythologies as the fifth; the Veda of the Vedas (Grammar); science of ancestral worship; mathematics; science of portents; science of time; logic; polity; etymology; subsidiary Vedic treatises like phonetics; science of spirits; science of weapons; astronomy; science of snake-charming; fine arts. Venerable sir, I have studied all this. Venerable sir, I know merely the texts, not the self.

श्रुतं ह्येव मे भगवद्दृशेभ्यस्तरति शोकमात्मवित्—इति । सोऽहं भगवः शोचामि । तं मा भगवान् शोकस्य पारं तारयतु—इति । तं होवाच— यद्वै किंचैतदध्यगीष्ठा नामैवैतत् ॥

I have heard from persons like your honour that one who knows the self crosses sorrow. Here I am in sorrow. May your honour take me across to the other side of sorrow. To him he replied: All these things which you have studied, they are all only names.

नामोपास्स्व—इति । अस्ति भगवो नाम्नो भूयः—इति । वाग्वाव नाम्नो भूयसी ॥

(Sanatkumara said): Meditate on name. (Narada asked): Is there, venerable sir, anything higher than name. (He replied): Speech indeed, is higher than name.

In this way he narrates higher and higher things, namely, mind, determination, intelligence, meditation, knowledge, strength, food, waters, light, ether, memory and hope. Then he continues:

प्राणो वा आशाया भूयान् । प्राणो ह्येवैतानि सर्वाणि भवति ॥

Life is higher than hope. Life indeed is all this.

A man who knows this and says so talks about transcendental things. But the one who really talks on the transcendental is the one who talks about the ultimate truth. Then Sanatkumara leads Narada through the knowledge of understanding, of thought, of faith, firm conduct, volition, and bliss to the ultimate truth.

यो वै भूमा तत् सुखम् । नाल्पे सुखमस्ति । भूमैव सुखम् । भूमात्वेव विजिज्ञासितव्यः—इति ॥

What is great is bliss. There is no bliss in the small. The great itself is bliss. The great itself is what is to be desired to be known.

Then there is a description of the great as that where one sees nothing else, hears nothing else and understands nothing else.

Sanatkumara concludes the teaching of the Great thus:

न पश्यो मृत्युं पश्यति न रोगं नोत दुःखताम् ।
सर्वं ह पश्यः पश्यति सर्वमाप्नोति सर्वशः ॥

He who (really) sees sees no death, no illness nor even pain. He who (really) sees sees everything and attains everything in every way.

आहारशुद्धौ सत्त्वशुद्धिः । सत्त्वशुद्धौ ध्रुवा स्मृतिः । स्मृतिलम्भे सर्वग्रन्थीनां विप्रमोक्षः ॥

Through purity of food results purity of intellect; through purity of intellect results steady memory; through the attainment of recollection all the knots are completely broken.

तस्मै मृदितकषायाय तमसस्पार दर्शयति सनत्कुमारः ॥

(In this way), crushing all his infirmities, Sanatkumara showed him the other shore of darkness.

BRIHADARANYAKOPANISHAD

[The Brihadaranyakopanishad belongs to the Vajanasaneyi School of the Yajur Veda. Like the Chandogya the text is a very long one. It contains the highest teaching about Brahman as the one without a second. There is a good deal of miscellaneous matter that has not much interest or importance from the point of view of the main Upanishadic teaching. Maitreyi, the wife of Yajnavalkya, renounces all worldly possessions for the sake of knowledge that would lead her to immortality. Gargi, another woman sage, puts highly philosophical questions to Yajnavalkya, when the latter challenged the assembly at the court of Janaka. These incidents are particularly interesting. The Santi is the same as in Isavasyopanishad: **पूर्णमदः** *etc. The Upanishad begins with the glorification of the Asvamedha sacrifice. There is a description of the process of creation and a statement of how sacrifice was created. In this connection there is the famous prayer for reality, light, and immortality.]*

असतो मा सद्गमय ।
तमसो मा ज्योतिर्गमय ।
मृत्योर्मा अमृतं गमय ॥

From the unreal lead me to the real. From darkness lead me to light. From death lead me to immortality.

THE STORY OF GARGYA AND AJATASATRU

In this story, Ajatasatru of Kasi, a Kshatriya, gives the teaching of the self to Gargya, a Brahmin, contrary to the natural order of Brahmins teaching the others.

दृप्तबालाकिर्हानूचानो गार्ग्य आस । स होवाचाजातशत्रुं काश्यम्—ब्रह्म ते ब्रवाणि—इति ।

In the Garga family there was one named Driptabalaki who was very learned in the Vedas. He said to Ajatasatru, king of Kasi: I wish to speak to you about Brahman.

स होवाचाजातशत्रुः—सहस्रमेतस्यां वाचि दद्मः । जनको जनक इति वै जना धावन्ति—इति ॥

Ajatasatru said: For this talk we will give you a thousand (cows). All people run about talking of Janaka and Janaka (alone).

स होवाच गार्ग्यः—य एवासावादित्ये पुरुष एतमेवाहं ब्रह्मोपास इति ॥

Gargya (one belonging to the Garga family) said: That very Person who is yonder in the sun, him indeed I worship as Brahman.

स होवाचाजातशत्रुः– मा मैतस्मिन् संवदिष्ठाः । अतिष्ठाः सर्वेषां भूतानां मूर्धा राजेति वा अहमेतमुपास— इति । स य एतमेवमुपास्तेऽतिष्ठाः सर्वेषां भूतानां मूर्धा राजा भवति ॥

Ajatasatru said: No, talk not to me about him. I worship him as the foremost, as the head of all creatures, as the king. He who worships him thus becomes foremost among all creatures, their head, their king.

Then Gargya described Brahman as the Person in the moon, in the lightning, in space, in the wind, in fire, in water, in a mirror, as the sound which follows one when he goes, as the Person in the quarters of heaven, as the person who consists of shadow. But Ajatasatru silenced him on all these points.

स होवाच गार्ग्यः—य एवायमात्मनि पुरुष एतमेवाहं ब्रह्मोपासे—इति ॥

Gargya said: That very Person here in oneself, him indeed I worship as Brahman.

स होवाचाजातशत्रुः—मा मैतस्मिन् संवदिष्ठाः। आत्मन्वीति वा अहमेतमुपासे —इति। स य एवमेतमुपास्त आत्मन्वी ह भवति। आत्मन्वी हास्य प्रजा भवति ॥

Ajatasatru said: No, talk not to me about him. I worship him indeed as the one endowed with the self. He who worships him thus becomes endowed with the self. Indeed, his progeny will be endowed with the self.

स ह तूष्णीमास गार्ग्यः । स होवाचाजातशत्रुः—एतावान् नू३—इति । एतावद्धि - इति । नैतावता विदितं भवति—इति ॥

Gargya became silent. Ajatasatru said: Is this all? (He replied): Only this much. (The king said): With this much, it is not known.

स होवाच गार्ग्यः—उप त्वायानि—इति । स होवाचाजातशत्रुः—प्रतिलोमं चैतद्यद्ब्राह्मणः क्षत्रियमुपेयात् ब्रह्म मे वक्ष्यति इति ॥

Gargya said: May I approach you (as a disciple). Ajatasatru said: It is opposed to the natural order that a Brahmin should approach a Kshatriya thinking, "He will teach me Brahman."

ह्येव त्वा ज्ञपयिष्यामि--इति तं पाणावादायोत्तस्थौ । तौ ह पुरुषं सुप्तमाजग्मतुः । तमेतैर्नामभिरामन्त्रयांचक्रे--बृहन् पाण्डरवासः सोम राजन्--इति । स नोत्तस्थौ । तं पाणिनापेषं बोधयांचकार । स होत्तस्थौ ॥

Indeed I will teach you: Thus saying, he took him by the hand and stood up. The two went up to a person who was sleeping. (The king) addressed him with the names: Great one, white-robed one, Soma, King. He did not get up. He pressed him with the hand and woke him up. Then he got up.

स होवाचाजातशत्रुः--यत्रैष एतत् सुप्तोऽभूद्य एष विज्ञानमयः पुरुषः क्वैष तदाभूत् । कुत एतदागात्--इति । तदु ह न मेने गार्ग्यः ॥

Ajatasatru said: When this man was asleep, that Person who consists of consciousness, where was he then? Whence has he come now? That even, Gargya did not know.

स होवाचाजातशत्रुः —यत्रैष एतत् सुप्तोऽभूद्य एष विज्ञानमयः पुरुषस्तदेषां प्राणानां विज्ञानेन विज्ञानमादाय य एषोऽन्तर्हृदय आकाशस्तस्मिन् शेते ॥

Ajatasatru said: When this man was asleep, that Person who consists of consciousness, having by his consciousness taken up the consciousness of these senses, lies in that ether which is within the heart.

स यथोर्णनाभिस्तन्तुनोच्चरेत् यथाग्नेः क्षुद्रा
विस्फुलिङ्गा व्युच्चरन्ति एवमेवास्मादात्मनः सर्वे
प्राणाः सर्वे लोकाः सर्वे देवाः सर्वाणि भूतानि
व्युच्चरन्ति । तस्योपनिषत्सत्यस्य सत्यमिति ।
प्राणा वै सत्यम् । तेषामेष सत्यम् ॥

As a spider goes out along the thread (it produces), and as from a fire small sparks go forth in all directions, even so from this self come forth all senses, all worlds, all gods, all beings. The secret name (Upanishad) thereof is 'the Real of the real'. The senses, verily, are real. Of them this (self) is the real.

YAJNAVALKYA AND MAITREYI

In this story, Maitreyi, wife of Yajnavalkya, spurns worldly possessions as not leading to immortality and receives from her husband the teaching about the highest truth that everything has a value not for itself but only in so far as it is the self, that when for one everything has become the self itself, there is no consciousness of knower and known, and that the self is the highest reality.

मैत्रेयि—इति होवाच याज्ञवल्क्यः । उद्यास्यन् वा अरेऽहमस्मात् स्थानादस्मि । हन्त तेऽनया कात्यायन्यान्तं करवाणि—इति ॥

Yajnavalkya said: O Maitreyi, lo, I desire to leave off this state (of a house-holder). Behold, let me make a final settlement for you and this Katyayani.

सा होवाच मैत्रेयी– यन्नु म इयं भगोः सर्वा पृथिवी वित्तेन पूर्णा स्यात् कथं तेनामृता स्याम् —इति ॥

Maitreyi said: Sir, if this entire earth filled with wealth were mine, would I become immortal by that?

न –इति होवाच याज्ञवल्क्यः । यथैवोपकरणवतां जीवितं तथैव ते जीवितं स्यात् । अमृतत्वस्य तु नाशास्ति वित्तेन—इति ॥

Yajnavalkya said: No (you cannot). Just as is the life of men of means, so will your life be. There is no hope of immortality through wealth.

सा होवाच मैत्रेयी—येनाहं नामृता स्यां किमहं तेन कुर्याम् । यदेव भगवान् वेद तदेव मे ब्रूहि—इति ॥

Maitreyi said: What shall I do with that through which I cannot become immortal? Just what you know, Sir, that alone tell me.

स होवाच याज्ञवल्क्यः—प्रिया बतारे नः सती प्रियं भाषसे । एह्यास्स्व । व्याख्यास्यामि ते । व्याचक्षाणस्य तु मे निदिध्यासस्व—इति ॥

Yajnavalkya said: Ah, dear as you are to us, dear is what you say. Come, sit down. I will explain to you. Attend well when I am explaining to you.

स होवाच—न वा अरे पत्युः कामाय पतिः प्रियो भवति । आत्मनस्तु कामाय पतिः प्रियो भवति ॥

He said: Not indeed for the love of a husband is the husband dear. But, for the love of the self is the husband dear.

He makes similar statements about wife, sons, wealth, Brahminhood, Kshatriyahood, the whole world, gods and creations.

न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति ।
आत्मनस्तु कामाय सर्वं प्रियं भवति ॥

Not indeed for the love of all is all dear. But, for the love of the self is all dear.

आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यः । मैत्रेयि आत्मनो वा अरे दर्शनेन श्रवणेन मत्या विज्ञानेन इदं सर्वं विदितम् ॥

Lo, it is, indeed, the self that is to be seen, that is to be heard of, that is to be thought about, that is to be meditated on. Lo, Maitreyi, indeed by the sight of the self, by its being heard of, by its being thought about, by its being known, all this becomes known.

सर्वं तं परादाद्योऽन्यत्रात्मनः सर्वं वेद । इदं सर्वं यदयमात्मा । एतेभ्यो भूतेभ्यः समुत्थाय तान्येवानुविनश्यति । न प्रेत्य संज्ञास्ति- इति होवाच याज्ञवल्क्यः ॥

Everything will desert him who knows everything in aught other than the self. All this is this self. Arising out of these elements, (the separateness of the self) disappears with them. After departing, there is no consciousness (of particularity). Thus said Yajnavalkya.

सा होवाच मैत्रेयी –अत्रैव मा भगवानमूमुहत् न प्रेत्य संज्ञास्ति इति । स होवाच याज्ञवल्क्यः— न वा अरेऽहं मोहं ब्रवीमि । अलं वा अरे इदं विज्ञानाय ॥

Maitreyi said: Just here you have confounded me, Sir, in saying: "After departing, there is no consciousness." Yajnavalkya said: Lo, I do not indeed say what confounds. Lo, enough, indeed, is this for understanding.

यत्र हि द्वैतमिव भवति तदितर इतरं विजानति। यत्र वा अस्य सर्वमात्मैवाभूत् तत् केन कं विजानीयात्। येनेदं सर्वं विजानाति तं केन विजानीयात्। विज्ञातारमरे केन विजानीयात्॥

Where verily there is as it were a duality, there one knows another. Where indeed for one everything has become the self itself, there through whom and whom is one to know? Him through whom one knows all this, through whom is one to know? Lo, through whom one is to know the knower?

इयं पृथिवी सर्वेषां भूतानां मधु। अस्यै पृथिव्यै सर्वाणि भूतानि मधु। यश्चायं अस्यां पृथिव्यां तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मा। इदममृतम्। इदं ब्रह्म। इदं सर्वम्॥

This earth is sweet as honey to all creatures. All creatures are like honey to this earth. And that Person in this earth, who consists of light, who consists of immortality, that indeed is he who is that self. This is the Immortal. This is Brahman. This is the All.

Then Yajnavalkya describes the Self through similar observations about waters, fire, wind, sun, quarters of heaven, moon, lightning, thunder, space, dharma, truth and mankind.

अयमात्मा सर्वेषां भूतानां मधु । अस्यात्मनः सर्वाणि भूतानि मधु । यश्चायमस्मिन्नात्मनि तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मा । इदममृतम् । इदं ब्रह्म । इदं सर्वम् ॥

This self is like honey to all creatures. All creatures are like honey to this self. And that Person in this self, who consists of light, who consists of immortality, that indeed is he who is that self. This is the immortal. This is Brahman. This is the All.

YAJNAVALKYA IN JANAKA'S COURT

In this story Yajnavalkya claims to be the most learned, takes the challenge of all the Brahmins in the assembly of the Videha king, defeats them all in debate and vindicates his claim. Gargi, a woman sage too, participates in the debate.

जनको ह वैदेहो बहुदक्षिणेन यज्ञेनेजे । तत्र ह कुरुपञ्चालानां ब्राह्मणा अभिसमेता बभूवुः ॥

Janaka, king of the Videhas, performed a sacrifice where many presents were given away. There Brahmins had assembled from the Kingdom of the Kurupanchalas.

तस्य ह जनकस्य वैदेहस्य विजिज्ञासा बभूव— कःस्विदेषां ब्राह्मणानामनूचानतमः—इति । स ह गवां सहस्रमवरुरोध । दश दश पादा एकैकस्याः श‍ृङ्गयोराबद्धा बभूवुः ॥

In this Janaka, king of the Videhas, there arose a desire to know: who among these Brahmins may be the most learned in the Vedas? He brought together a thousand cows. There were ten gold coins tied to the horns of each.

तान् होवाच--ब्राह्मणा भगवन्तः यो वो ब्रह्मिष्ठः स एता गा उद्‌जताम्--इति । ते ह ब्राह्मणा न दधृषुः ॥

He said to them: O venerable Brahmins, he who among you is the best established in the knowledge of Brahman, can drive these cows (home). Those Brahmins could not make up their minds.

अथ ह याज्ञवल्क्यः स्वमेव ब्रह्मचारिण-मुवाच--एताः सोम्य उद्‌जः सामश्रवाः-- इति। ता ह उदाचकार ॥

Then Yajnavalkya said to his own disciple: O beloved Samasravas, drive on these (cows). He drove them on.

ते ह ब्राह्मणाश्चुक्रुधुः । कथं नो ब्रह्मिष्ठो ब्रुवीत --इति ॥

Those Brahmins became angry. (They said): How can he declare himself as the best established among us in the knowledge of Brahman?

अथ ह जनकस्य वैदेहस्य होताश्वलो बभूव । स हैनं पप्रच्छ—त्वं नु खलु नो याज्ञवल्क्य ब्रह्मिष्ठोऽसि—इति ॥

Now there was a Hota priest of Janaka, king of the Videhas, named Asvala. He asked him: Are you, Yajnavalkya, the best established among us in the knowledge of Brahman?

स होवाच—नमो वयं ब्रह्मिष्ठायकुर्मः । गोकामा एव वयं स्मः—इति ॥

He said: We do obeissance to him who may be the best established in the knowledge of Brahman. We are only desirous of the cows.

तं ह तत एव प्रष्टुं दध्रे होताश्वलः । याज्ञवल्क्य—इति होवाच । यदिदं सर्वं मृत्युनाप्तं केन यजमानो मृत्योराप्तिमतिमुच्यते– इति ॥

The Hota priest Asvala made up his mind to question him even there. He said: O Yajnavalkya, when everything here is overtaken by death, by what means can the sacrificer overcome the approach of death?

Yajnavalkya replies that it is by the Hota priest. Then Asvala questions about various changes and destructions in the world like day and night, the waxing and the waning of the moon; and Yajnavalkya explains the means for overcoming each of them. Asked about the number of chants that the Udgata priest had to sing that day in the sacrifice, Yajnavalkya replied that the chants were three, and explained their fruit.

पृथिवीलोकमेव पुरोनुवाक्यया जयति । अन्तरिक्षलोकं याज्यया । द्युलोकं शस्यया ॥

One attains only the earthly world through the introductory chant, the inter-space through the accompanying chant and the heavenly world through the benediction chant.

ततो ह होताश्वल उपरराम ॥

Thereupon Asvala, the Hota priest, withdrew.

अथ हैनं जारत्कारव आर्तभागः पप्रच्छ— याज्ञवल्क्य इति होवाच । कति ग्रहाः कत्यतिग्रहाः—इति ॥

Then Artabhaga of Jaratkaru gotra questioned. He said: Yajnavalkya, how many are the *grahas* (senses) and how many are the *atigrahas* (their functions)?

Yajnavalkya replies that there are eight grahas: breath, speech, tongue, eye, ear, mind, hands and skin; and eight atigrahas: apana (odour), name, taste, form, sound, desire, action, and touch. Then there is the question:—

याज्ञवल्क्य—इति होवाच । यत्रायं पुरुषो म्रियते किमेनं न जहाति—इति । नाम—इति । अनन्तं वै नाम । अनन्तमेव स तेन लोकं जयति ॥

He said: O Yajnavalkya, when a man dies, what is it that does not leave him? (He replied): It is name. Indeed, name is endless. Through that he attains even the endless world.

याज्ञवल्क्य—इति होवाच । यत्रास्य पुरुषस्य मृतस्य वातं प्राण अप्येति आकाशमात्मा कायं तदा पुरुषो भवति—इति ॥

He said: O Yajnavalkya, when of a dead man the breath goes into the air, the soul into ether, where then is this person?

एष त आत्मा सर्वान्तरः। कतमो याज्ञवल्क्य सर्वान्तरः। यः प्राणेन प्राणिति स त आत्मा सर्वान्तरः॥

"It is that self of yours that is within all." "Which one, O Yajnavalkya, that is within all?" "He who breathes with your life-breath, that is the self of yours that is within all."

स होवाचोषस्तश्चाक्रायणः—यथा विब्रूयादसौ गौरसावश्व इति एवमेवैतद्व्यपदिष्टं भवति। यदेव साक्षादपरोक्षाद्ब्रह्म य आत्मा सर्वान्तरस्तं मे व्याचक्ष्व—इति॥

Then Ushasta, son of Chakra, said: Just as one can say: "This is a cow, this is a horse," so has this been explained. That very Brahman that is directly seen and not beyond view, that self that is within all, explain to me that.

न दृष्टेर्द्रष्टारं पश्येः । न विज्ञातेर्विज्ञातारं विजानीथाः । एष त आत्मा सर्वान्तरः । अतोऽन्यदार्तम् ॥

You cannot see the seer of seeing. You cannot know the knower of knowing. This is that self of yours which is within all. Whatever is other than this is mutable.

ततो होषस्तश्चाक्रायण उपरराम ॥

Thereupon Ushasta, son of Chakra, withdrew.

अथ हैनं गार्गी वाचक्नवी पप्रच्छ—याज्ञवल्क्य —इति होवाच । यदिदं सर्वमप्सु ओतं च प्रोतं च कस्मिन् नु खल्वाप ओताश्च प्रोताश्च—इति ॥

Then Gargi, the daughter of Vachaknu, questioned (him). She said: O Yajnavalkya, since all this is woven warp and woof on water, on what is water woven warp and woof?

He replies that it is on wind. The wind is woven on inter-space. And then come in succession the worlds of the Gandharvas, of the sun, moon, stars, gods, Indra and Prajapati and at last the world of Brahman. Each earlier world is said to be woven on the subsequent one.

कस्मिन् नु खलु ब्रह्मलोका ओताश्च प्रोताश्च—इति। स होवाच—गार्गि मातिप्राक्षीः। अनतिप्रश्न्यां वै देवतामतिपृच्छसि गार्गि ॥

(She asked): On what is the world of Brahman woven warp and woof? He said: O Gargi, do not ask questions about the transcendental. You are asking transcendental questions about the deity about whom such transcendental questions should not be asked.

ततो ह गार्गी वाचक्नवी उपरराम ॥

Thereupon Gargi, daughter of Vachaknu, withdrew.

After a series of questions by another about the inner controller, to which Yajnavalkya answers saying that the immortal self within all is the inner controller, Gargi re-appears.

अथ ह वाचक्नवी उवाच—ब्राह्मणा भगवन्तो हन्ताहमिमं द्वौ प्रश्नौ प्रक्ष्यामि । तौ चेन्मे वक्ष्यति न वै जातु युष्माकमिमं कश्चित् ब्रह्मोद्यं जेता—इति ॥

Then (Gargi) the daughter of Vachaknu, said: Venerable Brahmins, behold, I will put him two questions. If he is able to answer me those (questions), then never can any one among you defeat him in discussion about Brahman.

पृच्छ गार्गि—इति । सा होवाच—अहं वै त्वा याज्ञवल्क्य यथा काश्यो वा वैदेहो वा उग्रपुत्र उज्ज्यं धनुरधिज्यं कृत्वा द्वौ बाणवन्तौ सपत्नातिव्याधिनौ हस्ते कृत्वोपोत्तिष्ठेदेवमेवाहं त्वा द्वाभ्यां प्रश्नाभ्यामुपोदस्थाम् । तौ मे ब्रूहि—इति । पृच्छ गार्गि इति ॥

(They said): O Gargi, ask. She said: O Yajnavalkya, just as a citizen of Kasi or the king of Videha, a youth of heroic ancestry, after stringing his bow from which the string had been taken off, and taking in his hand two arrows that can pierce through the enemy, may go up to his enemy, in the same way will I approach you with two questions. Answer me these two questions. (Yajnavalkya said): O Gargi, ask.

Then she asks him across what is that woven warp and woof—that which is above the sky, that which is beneath the earth, that which is between these two, that which is past, present and future. Yajnavalkya says that it is woven across space. Then she asks him across what space is so woven.

स होवाच—एतद्वै तदक्षरं गार्गि ब्राह्मणा अभिवदन्ति अस्थूलमनणु । यो वा एतदक्षरमविदित्वास्मिन् लोके यजेत अन्तवदेवास्य तद्भवति ॥

He said: O Gargi, Brahmins call that, indeed, the immutable, what is not gross, what is not subtle. He who without knowing this immutable performs sacrifices in this world, that remains limited alone for him.

अथ य एतदक्षरं विदित्वास्माल्लोकात् प्रैति स ब्राह्मणः ॥

But he who, knowing this immutable, departs from this world becomes a Brahmin.

तद्वा एतदक्षरं गार्ग्यदृष्टं द्रष्ट्रश्रुतं श्रोत्रमतं मन्त्रविज्ञातं विज्ञातृ । नान्यदतोऽस्ति द्रष्टृ नान्यदतोऽस्ति श्रोतृ नान्यदतोऽस्ति मन्तृ नान्यदतोऽस्ति विज्ञातृ । एतस्मिन्नु खल्वक्षरे गार्ग्याकाश ओतश्च प्रोतश्च—इति ॥

That immutable, verily, O Gargi, is the unseen seer, the unheard hearer, the unthought thinker, the ununderstood understander. Other than it there is nothing that sees. Other than it there is nothing that hears. Other than it there is nothing that thinks. Other than it there is nothing that understands. Across this immutable, verily, O Gargi, is space woven, warp and woof.

Thereupon she withdrew. Another asked him many questions about gods and their relations to Brahman. Yajnavalkya answered all the questions to the satisfaction of the assembly; and all withdrew from the discussion.

अथ होवाच—ब्राह्मणा भगवन्तो यो वः कामयते स मा पृच्छतु। सर्वे वा मा पृच्छत। यो वः कामयते तं वः पृच्छामि। सर्वान् वा वः पृच्छामि—इति ॥

Then he said: Venerable Brahmins, whoever among you desires, let him ask me. Or let all of you ask me. Whoever among you desires (to be questioned) let me ask him. Or let me ask all of you.

ते ह ब्राह्मणा न दधृषुः ॥

Those Brahmins could not make up their minds.

YAJNAVALKYA'S INSTRUCTIONS TO JANAKA

In this story Yajnavalkya gives the teaching of the highest to King Janaka through successive stages and refuses to accept a present until the real teaching is imparted. He teaches that the soul is to be known as not this, not that. He also gives the teaching about the nature of transmigration.

जनको ह वैदेह आसांचक्रे । अथ ह याज्ञवल्क्य आवव्राज । तं होवाच—याज्ञवल्क्य किमर्थमचारीः पशूनिच्छन् अण्वन्तानि—इति । उभयमेव सम्राट्—इति होवाच ॥

The king of the Videhas named Janaka was sitting (on his throne). Once Yajnavalkya went (to him). To him (the king) said: O Yajnavalkya, for what purpose have you come? Is it desiring cows or desiring (disputations) culminating in subtle points? (Yajnavalkya) replied: Your majesty, both.

यत्ते कश्चिदब्रवीत्तच्छृणवाम—इत्यब्रवीत् । मे जित्वा शैलिनिः—वाग्वै ब्रह्म—इति ॥

(Yajnavalkya continued): What anybody may have told you, let me hear that. (The king said): Jitva, son of Silina, (told) me: "Speech, indeed, is Brahman."

यथा मातृमान् पितृमान् ब्रूयात् तथा तच्छैलिनिरब्रवीत् । अब्रवीत्तु ते तस्यायतनं प्रतिष्ठाम् ॥

Just as one can say that he has a mother and a father, so has the son of Silina told you. Did he tell you about its seat and support?

न मेऽब्रवीत्—इति । एकपाद्वा एतत् साम्राट्—इति । स वै नो ब्रूहि याज्ञवल्क्य ॥

(The king said): He did not tell me (that). (Yajnavalkya said): Your Majesty, this is verily an one-legged (Brahman). (The king said): O Yajnavalkya, tell us (about that).

Yajnavalkya said that its seat is speech and its support ether. Then the king was pleased and said:

हस्त्यृषभं सहस्रं ददामि—इति होवाच जनको वैदेहः । स होवाच याज्ञवल्क्यः—पिता मेऽमन्यत नाननुशिष्य हरेत इति ॥

Janaka, king of the Videhas, said: I will give you a thousand cows with a bull as large as an elephant. Yajnavalkya said: My father was of opinion that one should not accept without first teaching.

As desired by Yajnavalkya before giving him the true teaching about Brahman, the king tells him what he has heard from five others. In each case Yajnavalkya establishes that Brahman known in those ways is only an one-footed Brahman. At the end of each explanation, the king offers Yajnavalkya a thousand cows as before, and at every time Yajnavalkya refuses to accept the gift before giving him the true teaching.

जनको ह वैदेहः कूर्चादुपावसर्पन्नुवाच — नमस्तेऽस्तु याज्ञवल्क्य । अनु मे शाधि — इति ॥

Janaka, king of the Videhas, came down from his seat and said: O Yajnavalkya, let salutation be to you. Give me the teaching.

स होवाच—यथा वै सम्राट् महान्तमध्वानमेष्यन् रथं वा नावं वा समाददीत एवमेवैताभिरुपनिषद्भिः समाहितात्मासि । एवं वृन्दारक आढ्यः सन्नधीतवेद उक्तोपनिषत्क इतो विमुच्यमानः क्व गमिष्यसि—इति ॥

He replied: Your Majesty, verily, just as one desiring to go a long way arranges for a chariot or a boat, in the same way you have provided yourself with these Upanishadic teachings. Thus being in the company of gods, high-born, having studied the Vedas, with the Upanishads expounded to you, whither will you go when you are released hence?

नाहं तद्भगवन् वेद यत्र गमिष्यामि इति । अथ वै तेऽहं तद्वक्ष्यामि यत्र गमिष्यसि इति । ब्रवीतु भगवान्- इति ॥

(The king said): Venerable Sir, that I do not know—whither I shall go. (Yajnavalkya said): Now I shall tell you that—whither you will go. (The king said): Venerable Sir, tell me.

Then Yajnavalkya begins to teach the king the true nature of Brahman. He describes what is not Brahman and says:

स एष नेति नेति आत्मा । अगृह्यो न हि गृह्यते । न व्यथते । न रिष्यति । अभयं वै जनक प्राप्तोऽसि —इति होवाच याज्ञवल्क्यः ॥

That self is not this, it is not that. It is not grasped, being ungraspable. It is not injured. Verily, Janaka, you have reached (the stage of) fearlessness. Thus spoke Yajnavalkya.

स होवाच जनको वैदेहः—अभयं त्वा गच्छ-
ताद्याज्ञवल्क्य यो नो भगवन्नभयं वेदयसे । नम-
स्तेऽस्तु । इमे विदेहाः । अयमहमस्मि ॥

Janaka, king of the Videhas said: O Yajnavalkya, let fearlessness come to you who, venerable Sir, teach us fearlessness. Let salutation be to you. Here is the Videha kingdom. Here I am.

The following is the account of another meeting between Janaka and Yajnavalkya when the latter discourses on Brahman and explains the nature of transmigration.

जनकं ह वैदेहं याज्ञवल्क्यो जगाम । स मेने— न वदिष्ये—इति । अथ ह यज्जनकश्च वैदेहो याज्ञवल्क्यश्चाग्निहोत्रे समूदाते तस्मै ह याज्ञवल्क्यो वरं ददौ । स ह कामप्रश्नमेव वव्रे । तं हास्मै ददौ ॥

Yajnavalkya went to Janaka, king of the Videhas. He decided: I shall not discourse. But then, when Janaka, king of the Videhas, and Yajnavalkya had (once before) had a discussion at an Agnihotra, Yajnavalkya had offered him a boon. He chose (as the boon) liberty to ask any question he desired. And to him (Yajnavalkya) had given that boon.

तं सम्राडेव पूर्वं पप्रच्छ—याज्ञवल्क्य किंज्योतिरयं पुरुषः—इति । आदित्यज्योतिः सम्राट्—इति होवाच । आदित्येनैवायं ज्योतिषास्ते पल्ययते कर्म कुरुते विपल्येति—इति ॥

Him the emperor himself asked first: O Yajnavalkya, of what light is this Person? He replied: Of solar light, your majesty. By the solar light alone he sits, he moves around, he does deeds, he returns.

एवमेवैतद्याज्ञवल्क्य । अस्तमित आदित्ये याज्ञवल्क्य किंज्योतिरेवायं पुरुषः—इति ॥

(The king said): O Yajnavalkya, it is even so. When the sun sets, O Yajnavalkya, of what light is this very Person?

Yajnavalkya says that it is lunar light. In the absence of both, it is the light of fire. Then Yajnavalkya proceeds through the light of speech to the light of the self.

आत्मैवास्य ज्योतिर्भवति—इति। आत्मनैवायं ज्योतिषास्ते पल्ययते कर्म कुरुते विपल्येति—इति ॥

(Yajnavalkya said): The self alone becomes his light. With the light of the self alone he sits, he moves around, he does deeds, he returns.

In detail, Yajnavalkya explains the conditions of the self, namely, dream state and deep sleep.

सलिल एको द्रष्टाद्वैतो भवति। एष ब्रह्मलोकः सम्राट्—इतिहैनमनुशशास याज्ञवल्क्यः। एषास्य परा गतिः। एषास्य परमा संपत्। एषोऽस्य परमो लोकः। एषोऽस्य परम आनन्दः ॥

Your Majesty, he whose world is Brahman becomes an ocean, the one seer, free from duality. This is his highest path. This is his highest wealth. This is his highest world. This is his highest bliss.

सोऽहं भगवते सहस्रं ददामि । अत ऊर्ध्वं विमोक्षायैव ब्रूहि—इति । अत्र ह याज्ञवल्क्यो बिभयांचकार—मेधावी राजा सर्वेभ्यो मा अन्तेभ्य उदरौत्सीत्—इति ॥

(The king said): I will give you a thousand cows. Speak beyond this even for my release. At this Yajnavalkya was afraid: This king who is intelligent has driven me from all corners.

तद्यथा तृणजलायुका तृणस्यान्तं गत्वान्यमाक्रममाक्रम्यात्मानमुपसंहरति एवमेवायमात्मेदं शरीरं निहत्याविद्यां गमयित्वान्यमाक्रममाक्रम्यात्मानमुपसंहरति ॥

Now, as a caterpillar comes to the end of a grass-blade and closes itself in taking the next jump, in the very same way, the self destroys this body, drives away nescience and closes itself in taking the next jump.

तद्यथा पेशस्कारी पेशसो मात्रामुपादायान्य-न्नवतरं कल्याणतरं रूपं तनुते एवमेवायमात्मेदं शरीरं निहत्याविद्यां गमयित्वान्यन्नवतरं कल्याण-तरं रूपं कुरुते ।

Now, as a goldsmith, taking a piece of gold, makes another, newer and more beautiful form, in the very same way, the self destroys this body, drives away nescience and next makes another newer and more beautiful form.

तद्यथाहि निर्ल्वयनी वल्मीके प्रत्यस्ता शयीत एवमेवेदं शरीरं शेते । अथायमशरीरोऽमृतः प्राणो ब्रह्मैव तेज एव ॥

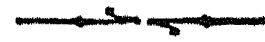
As the slough of a snake lies on an ant-hill being cast off there, in the very same way lies this body. Then this incorporeal immortal Life is indeed Brahman, indeed light.

स वा एष महानज आत्मा अजरोऽमरोऽमृतो
ऽभयो ब्रह्म । अभयं वै ब्रह्म । अभयं हि वै ब्रह्म
भवति य एवं वेद ॥

Verily that great self is the unborn, unaging, undying, immortal fearless Brahman. Verily Brahman is fearlessness. He who knows thus becomes Brahman that is fearlessness.

॥ श्वेताश्वतरोपनिषत् ॥

SVETASVATAROPANISHAD



[*The Svetasvataropanishad belongs to the Taittiriya School of the Yajur Veda. Though not included in the ten major Upanishads, it is regarded as an ancient and important Upanishad. In this, God in the form of Rudra is spoken of as the highest Deity, from whom as cause, both material and efficient, the world has evolved and who protects and controls the world. He is identified with the supreme Brahman. The Upanishad derives its name from the sage who taught the truth contained in it. In the order of the 108 Upanishads, this bears the number 14. The Santi is the same as in Kathopanishad:* सह नाववतु ।]

ब्रह्मवादिनो वदन्ति—

किं कारणं ब्रह्म कुतः स्म जाता
जीवाम केन क्व च संप्रतिष्ठाः ।
अधिष्ठिताः केन सुखेतरेषु
वर्तामहे ब्रह्मविदो व्यवस्थाम् ॥

Those who discourse on Brahman say:

What is the cause? Brahman? Whence are we born? Whereby do we live? And wherein are we established? Presided over by whom do we, O knowers of Brahman, live our different conditions in pleasures and pains?

कालः स्वभावो नियतिर्यदृच्छा
भूतानि योनिः पुरुष इति चिन्त्यम् ।
संयोग एषां न त्वात्मभावा-
दात्माप्यनीशः सुखदुःखहेतोः ॥

Time, nature, necessity, chance, the elements, the womb, or the person: these are to be considered (as the cause). It is not a combination of these, because of the existence of the self. Even the self is powerless in respect of the cause of pleasure and pain.

ते ध्यानयोगानुगता अपश्यन्
देवात्मशक्तिं स्वगुणैर्निगूढाम् ।
यः कारणानि निखिलानि तानि
कालात्मयुक्तान्यधितिष्ठत्येकः ॥

They who follow the Yoga of meditation saw the divine self-power hidden in its own qualities. It is that one who presides over all the causes associated with time and the self.

संयुक्तमेतत् क्षरमक्षरं च
व्यक्ताव्यक्तं भरते विश्वमीशः ।
अनीशश्चात्मा बध्यते भोक्तृभावात्
ज्ञात्वा देवं मुच्यते सर्वपाशैः ॥

The Lord supports this all which is a combination of the mutable and the immutable, of the manifest and the unmanifest. And the self, being powerless, is bound on account of his being the enjoyer. Knowing God, he is released from all fetters.

ज्ञाज्ञौ द्वावजावीशानीशा-
वजा ह्येका भोक्तृभोगार्थयुक्ता ।
अनन्तश्चात्मा विश्वरूपो ह्यकर्ता
त्रयं यदा विन्दते ब्रह्ममेतत् ॥

There are two unborn ones: the knowing (God) and the unknowing (soul), the powerful and the powerless. Indeed there is (another) one who (too) is unborn and is connected with the enjoyer and the objects of enjoyment. The self is infinite, of cosmic form, and non-active. When one attains this triad, that is Brahman.

युजे वां ब्रह्म पूर्व्यं नमोभि-
र्विश्लोका यन्ति पथ्येव सूराः ।
शृण्वन्ति विश्वे अमृतस्य पुत्रा
आ ये धामानि दिव्यानि तस्थुः ॥

I join your ancient prayers with adorations. My verses go forth as suns in their path. All the sons of the immortal listen, they who have ascended to the divine abodes.

यथैव बिम्बं मृदयोपलिप्तं
तेजोमयं भ्राजते तत् सुधान्तम् ।
तद्वात्मतत्त्वं प्रसमीक्ष्य देही
एकः कृतार्थो भवते वीतशोकः ॥

As a mirror lustrous by nature, but stained by dust, shines when it is cleaned, so the embodied one, on seeing clearly the real nature of the self, becomes one, with his purpose achieved and freed from sorrow.

यदात्मतत्त्वेन तु ब्रह्मतत्त्वं
दीपोपमेनेह युक्तः प्रपश्येत् ।
अजं ध्रुवं सर्वतत्त्वैर्विशुद्धं
ज्ञात्वा देवं मुच्यते सर्वपाशैः ॥

When one having attained to Yoga sees clearly the real nature of Brahman through the real nature of the self which can be compared to a lamp, then, knowing God, the unborn, steadfast, free from every nature, one is released from all fetters.

एको हि रुद्रो न द्वितीयाय तस्थु-
र्य इमान् लोकानीशत ईशनीभिः ।
प्रत्यङ्जनास्तिष्ठति संचुकोपान्तकाले
संसृज्य विश्वा भुवनानि गोप्ता ॥

Indeed, Rudra is the One—they do not stand for a second—who lords over these worlds with his lordly powers. He stands opposite the men; after creating all the worlds he, the protector, merges them together at the end of time.

यो देवानां प्रभवश्चोद्भवश्च
विश्वाधिको रुद्रो महर्षिः ।
हिरण्यगर्भं जनयामास पूर्वं
स नो बुद्ध्या शुभया संयुनक्तु ॥

He who is the beginning and source of the gods, who is greater than all, Rudra, the great seer, who of old created the Hiranyagarbha, may He endow us with propitious intellect.

या ते रुद्र शिवा तनू-
रघोरापापकाशिनी।
तया नस्तनुवा शंतमया
गिरिशन्ताभिचाकशीहि॥

That body of yours, O Rudra, which is auspicious, unterrific, showing no evil, with that most benign body manifest yourself to us, O dweller in the mountains.

यामिषुं गिरिशन्त हस्ते बिभर्ष्यस्तवे।
शिवां गिरित्र तां कुरु मा हिंसीः पुरुषं जगत्॥

That arrow, O dweller in the mountains, which you hold in your hands to throw, make that benign, O protector of the mountain; do not injure man or beast.

य एकोऽवर्णो बहुधा शक्तियोगा-
द्वर्णाननेकान् निहितार्थो दधाति ।
विचैति चान्ते विश्वमादौ स देवः
स नो बुद्ध्या शुभया संयुनक्तु ॥

The One who himself without a colour, by the manifold wielding of his power, gives manifold colours with a concealed purpose and (into whom) in the beginning and in the end the universe dissolves, He is the god. May he endow us with propitious intellect.

तदेवाग्निस्तदादित्यस्तद्वायुस्तदु चन्द्रमाः ।
तदेव शुक्रं तद्ब्रह्म तदापस्तत्प्रजापतिः ॥

That is itself Fire; that is the sun; that is Air; and that is the moon; that itself is the bright. That is Brahman; that is water; that is Prajapati.

त्वं स्त्री त्वं पुमानसि
त्वं कुमार उत वा कुमारी ।
त्वं जीर्णो दण्डेन वंचसि
त्वं जातो भवसि सर्वतोमुखः ॥

You are woman; you are man; you are the youth and also the maiden; you as an old man totter with a stick; being born, you become facing all directions.

अजामेकां लोहितशुक्लकृष्णां
बह्वीः प्रजाः सृज्यमानां सरूपाः ।
अजो ह्येको जुषमाणोऽनुशेते
जहात्येनां भुक्तभोगामजोऽन्यः ॥

The One, unborn, red, white and black, who produces manifold offspring similar in form to herself; there lies the one male, unborn, delighting; another male, unborn, leaves her off after having had his enjoyment with her.

छन्दांसि यज्ञाः क्रतवो व्रतानि
भूतं भव्यं यच्च वेदा वदन्ति ।
अस्मान्मायी सृजते विश्वमेतत्
तस्मिंश्चान्यो मायया संनिरुद्धः ॥

The Vedas, the sacrifices, the rituals, the observances, the past, the future, and whatever the Vedas declare—this universe the illusion-maker projects from that (Brahman). And the other (the soul) is confined within that (the world) by illusion.

मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम् ।
अस्यावयवभूतैस्तु व्याप्तं सर्वमिदं जगत् ॥

Now, know Prakriti as Maya and the Great Lord as the wielder of Maya. This entire world is pervaded by what form His limbs.

न संदृशे तिष्ठति रूपमस्य
न चक्षुषा पश्यति कश्चनैनम् ।
हृदा हृदिस्थं मनसा य एन-
मेवं विदुरमृतास्ते भवन्ति ॥

His form is not capable of being seen. With the eye no one sees Him. They who know Him thus with the heart, with the mind, as abiding in the heart, become immortal.

स्थूलानि सूक्ष्माणि बहूनि चैव
रूपाणि देही स्वगुणैर्वृणोति ।
क्रियागुणैरात्मगुणैश्च तेषां
संयोगहेतुरपरोऽपि दृष्टः ॥

Gross and subtle, and even innumerable forms, the soul takes on according to his qualities. Every succeeding cause of his association with them is to be seen through the qualities of his actions and of himself.

स्वभावमेके कवयो वदन्ति
कालं तथान्ये परिमुह्यमानाः ।
देवस्यैष महिमा तु लोके
येनेदं भ्राम्यते ब्रह्मचक्रम् ॥

Some sages speak of nature (as the cause). Others, badly deluded, speak similarly of time. But it is the greatness of God whereby this wheel of Brahman is being turned.

आरभ्य कर्माणि गुणान्वितानि
भावांश्च सर्वान् विनियोजयेद्यः ।
तेषामभावे कृतकर्मनाशः
कर्मक्षये याति स तत्त्वतोऽन्यः ॥

Starting with works that are associated with qualities, he who will distribute all the existents, (he is the real Yogin). In the absence of those existents, there is the destruction of the deeds already done. And when deeds are destroyed, he becomes really quite another.

एको देवः सर्वभूतेषु गूढः
सर्वव्यापी सर्वभूतान्तरात्मा ।
कर्माध्यक्षः सर्वभूताधिवासः
साक्षी चेता केवलो निर्गुणश्च ॥

He is the one God, hidden in all beings, pervading all, the inner self of all, the perceiver of all deeds, the presider of all beings, the witness, the knower, the sole one, and devoid of qualities.

यो ब्रह्माणं विदधाति पूर्वं
यो वै वेदांश्च प्रहिणोति तस्मै ।
तं ह देवमात्मबुद्धिप्रकाशं
मुमुक्षुर्वै शरणमहं प्रपद्ये ॥

He who of old created Brahma, and who verily imparted the Vedas to him, that god who manifests in his own intellect, I, in my eagerness for release, approach as a refuge.

तपःप्रभावाद्देवप्रसादाच्च
ब्रह्म ह श्वेताश्वतरोऽथ विद्वान् ।
अत्याश्रमिभ्यः परमं पवित्रं
प्रोवाच सम्यगृषिसङ्घजुष्टम् ॥

By the power of his penances and through the grace of God, Svetasvatara, the wise, spoke about Brahman, the supreme, the pure, pleasing to the company of the seers, in the proper way for the sake of the ascetic order.

॥ कौषीतक्युपनिषत् ॥

KAUSHITAKYUPANISHAD



[The Kaushitakyupanishad belongs to the Rig Veda. It is not included in the ten major Upanishads; yet it is an important one. It deals with the usual Upanishadic problem of the Absolute transcending the phenomenal world, identifies Prana with the highest Truth, and extols the knower of the Truth. Among the 108 Upanishads, it occupies the 25th place. The Santi is the same as in Aitareyopanishad: वाङ् मे मनसि प्रतिष्ठिता ।]

चित्रो ह वै गार्ग्यायणिर्यक्ष्यमाण आरुणिं वव्रे।
स ह पुत्रं श्वेतकेतुं प्रजिघाय—याजय—इति ॥

Chitra, grandson of Garga, desiring to perform a sacrifice, chose Aruni (as the officiating priest). He sent his son Svetaketu saying: you conduct the sacrifice.

तं हासीनं पप्रच्छ—गौतमस्य पुत्र आस्ते संवृतं लोके यस्मिन्माधास्यसि। अन्यमहो बद्ध्वा तस्य लोके धास्यसि—इति ॥

When he was seated (as the officiating priest), (Chitra) asked: Son of Gautama, is there a place concealed in the world in which you will put me? Or is there another path? Will you put me in its world?

स होवाच—नाहमेतद्वेद । हन्ताचार्यं पृच्छानि—इति । स ह पितरमासाद्य पप्रच्छ—इति मा प्राक्षीत् । कथं ब्रवाणि—इति ॥

He replied: I do not know this. However, I will ask my Teacher. He went to his father and asked: He spoke to me thus. How am I to reply?

स होवाच—अहमप्येतन्न वेद । सदस्येव वयं स्वाध्यायमधीत्य हरामहे यन्नः परे ददति । एहि । उभौ गमिष्यावः—इति ॥

He replied: I too do not know this. Even in that assembly we will learn the Veda and receive what our betters give. Come. Let us both go.

तं पञ्चशतान्यप्सरसां प्रतिधावन्ति शतं मा-
लाहस्ताः शतमाञ्जनहस्ताः शतं चूर्णहस्ताः शतं
वासोहस्ताः शतं फलहस्ताः । तं ब्रह्मालंकारेणा-
लंकुर्वन्ति । स ब्रह्मालंकारेणालंकृतो ब्रह्मविद्वान्
ब्रह्मैवाभिप्रैति ॥

Five hundred celestial nymphs approach him, one hundred with garlands in their hands, one hundred with ointments in their hands, one hundred with powders in their hands, one hundred with garments in their hands and one hundıed with fruits in their hands. Him they adorn with the ornaments of Brahman. Having been adorned with the ornaments of Brahman, he, the knower of Brahman, proceeds to Brahman.

In the following section Prana is described as identical with Brahman, the highest Truth. All divinities pay homage to him without his having to ask for anything and so do all beings. To him who knows Prana as Brahman also, all divinities and all beings pay similar homage.

प्राणो ब्रह्मेति ह स्माह कौषीतकिः। तस्मै वा एतस्मै प्राणाय ब्रह्मण एताः सर्वा देवता अयाचमानाय बलिं हरन्ति। तथो एवास्मै सर्वाणि भूतान्ययाचमानायैव बलिं हरन्ति॥

Kaushitaki was wont to say: Prana is Brahman. To this same Prana as Brahman, verily, all these gods bring offering without his begging. Indeed in the same way, to him all beings bring offering without his begging.

य एवं वेद तस्योपनिषत्—न याचेत्—इति। तद्यथा ग्रामं भिक्षित्वालब्ध्वोपविशेत्—नाहमतो दत्तमश्नीयाम्—इति॥

Of him who knows thus, there is the secret doctrine: One shall not beg. It is as if, having begged in a village and not having received anything, one were to sit down (and say): I shall not eat what is given here.

य एवैनं पुरस्तात् प्रत्याचक्षीरंस्त एवैनमुपमन्त्रयन्ते—ददाम ते—इति। एष धर्मोऽयाचतो भवति। अन्यतरस्त्वेवैनमुपमन्त्रयन्ते—ददाम ते—इति॥

Those very persons who first refused him would invite him (saying): Let us give to you. This is the virtue of the non-beggar. One or other would invite him saying: Let us give to you.

In the following section Indra gives the teaching of his own identity with the highest Truth and extols the person who knows him thus.

प्रतर्दनो ह वै दैवोदासिरिन्द्रस्य प्रियं धामोपजगाम युद्धेन पौरुषेण च । तं हेन्द्र उवाच— प्रतर्दन वरं ते ददानि—इति ॥

Pratardana son of Divodasa went to the favourite abode of Indra through fighting and valour. To him Indra said: O Pratardana, I will give you a boon.

स होवाच प्रतर्दनः—त्वमेव वृणीष्व यं त्वं मनुष्याय हिततमं मन्यसे—इति । तं हेन्द्र उवाच—न वै वरं परस्मै वृणीते । त्वमेव वृणीष्व—इति ॥

Then Pratardana said: You yourself choose (for me) what you consider to be the most beneficial to a man. To him Indra said: Indeed one does not choose a boon for another. You yourself must choose.

अवरो वै तर्हि किल मे—इति होवाच प्रतर्दनः । अथो खल्विन्द्रः सत्या देवतेयाय । सत्यं हीन्द्रः ॥

Then there shall be no boon for me: thus said Pratardana. Thereupon Indra went to him as the Deity of Truth. Indra is indeed Truth.

स होवाच—मामेव विजानीहि । एतदेवाहं मनुष्याय हिततमं मन्ये यन्मां विजानीयाम् ॥

Then he said: Know me alone. This itself I consider what is most beneficial to a man, that he should know me.

स यो मां विजानीयान्नास्य केन च कर्मणा लोको मीयते न मातृवधेन न पितृवधेन न स्तेयेन न भ्रूणहत्यया ॥

He who should know me, for him this world is not injured by any of his deeds, not by the killing of his mother, not by the killing of his father, not by stealing, not by the killing of an embryo.

स होवाच—प्राणोऽस्मि प्रज्ञात्मा । तं मामायुरमृतमित्युपास्स्व । यावद्ध्यस्मिञ्छरीरे प्राणो वसति तावदायुः । प्राणेन ह्येवामुष्मिन् लोकेऽमृतत्वमाप्नोति ॥

He said (again): I am Prana of the nature of knowledge. Me of that nature worship as life immortal. Indeed as long as Prana abides in this body, so long does (also) life. Indeed through Prana alone does one attain immortality in this world.

न वाचं विजिज्ञासीत । वक्तारं विद्यात् । न गन्धं विजिज्ञासीत । घ्रातारं विद्यात् । न रूपं विजिज्ञासीत । रूपविदं विद्यात् ॥

Desire not to know speech; one shall know the speaker. Desire not to know smell; know him who smells. Desire not to know colour; know him who understands colour.

Thus there is the statement about all the senses of cognition and of action.

ता वा एता दशैव भूतमात्रा अधिप्रज्ञम् । दश प्रज्ञामात्रा अधिभूतम् । यद्धि भूतमात्रा न स्युर्न प्रज्ञामात्राः स्युः । यद्वा प्रज्ञामात्रा न स्युर्न भूतमात्राः स्युः ॥

These ten subtle elements of being alone there are with reference to intelligence; and ten subtle elements of intelligence there are with reference to beings. If there be no subtle elements of being, there would be no subtle elements of intelligence. If there be no subtle elements of intelligence, there would be no subtle elements of being.

THE MINOR UPANISHADS

॥ सामान्यवेदान्तोपनिषदः ॥

SAMANYAVEDANTOPANISHADS

There are twenty-four Minor Upanishads which deal with the general Upanishadic doctrine that Brahman is the only supreme reality, whence the phenomenal world evolves. Release from the bonds of the world is the goal of man. It can be attained even in life. But the ultimate release is achieved only when the body is finally shaken off. Knowledge is what leads to this release. Of the twenty-four Upanishads, selections from the Kaushitaki have already been given.

The number of the Upanishad in the order of the 108 is also given along with the name of the Upanishad. The Upanishads are arranged in the order of the Sanskrit alphabet. The Santi is not given separately for each of the Upanishads, since that can be known by a reference to the Veda to which it is assigned.

अक्ष्युपनिषत् ७२

AKSHYUPANISHAD

YAJURVEDA —TAITTIRIYA

In this, the Sun God imparts the teaching of Brahman to Sankriti. The various stages of Yoga leading to final realisation is described here.

अथ ह साङ्कृतिर्भगवानादित्यलोकं जगाम ।
तमादित्यं नत्वा चाक्षुष्मतीविद्यया तमस्तुवत् ॥

Then the venerable Sankriti went to the world of the Sun. Bowing to the Sun, he worshipped him through the Chakshushmati Vidya (Learning about the eyes).

चाक्षुष्मतीविद्यया स्तुतः सूर्यनारायणः सुप्रीतो ऽब्रवीत्—चाक्षुष्मतीविद्यां ब्राह्मणो यो नित्यमधीते न तस्य कुलेऽन्धो भवति । विद्यासिद्धिर्भवति ॥

Narayana in the form of the sun was very much pleased with being worshipped through Chakshushmati Vidya and said: In the family of the Brahmin who studies every day the Chakshushmati Vidya, no one will be blind; there will be the acquisition of learning.

अध्यात्मोपनिषत् ७३

ADHYATMOPANISHAD

YAJURVEDA—VAJASANEYI

Here Narayana is identified with the highest being. Superimposition of the phenomenal world on the reality, its removal, release in life and final release are described here.

क्रियानाशाद्भवेच्चिन्तानाशोऽस्माद्वासनाक्षयः ।
वासनाप्रक्षयो मोक्षः स जीवन्मुक्तिरिष्यते ॥

By the cessation of deeds there will be the cessation of desires. Thence the destruction of residual impressions. The destruction of impressions is final release. This (release) is admitted to be release in life.

अन्नपूर्णोपनिषत् ७०

ANNAPURNOPANISHAD

ATHARVA VEDA

In this, on the request of a seeker after truth named Nidagha, the sage Ribhu who knows Brahman describes how he propitiated the goddess Annapurna, and learned the truth about Brahman through Her grace. The nature of bondage and release are also dealt with.

यदिदं दृश्यते किंचित्तत्तन्नास्तीति भावय ।
यथा गन्धर्वनगरं यथा वारि मरुस्थले ॥

Whatsoever here is seen, regard that as non-existent, just like the city of the Gandharvas, just like the water in a mirage.

द्विविधश्चित्तनाशोऽस्ति सरूपोऽरूप एव च ।
जीवन्मुक्तौ सरूपः स्यादरूपो देहमुक्तिगः ॥

There are two kinds of cessation of mental functions, that which has a form and that which has no form. At the stage of release in life, it has a form; what pertains to release from body is devoid of form.

आत्मोपनिषत् ७६

ATMOPANISHAD

ATHARVA VEDA

Here the threefold nature of the self, as the individual, the immanent and the supreme, is dealt with.

घटे नष्टे यथा व्योम व्योमैव भवति स्वयम् ।
तथैवोपाधिविलये ब्रह्मैव ब्रह्मवित् स्वयम् ॥

Just as when a jar is broken, ether becomes ether alone, similarly when the adjuncts are dissolved, one who knows Brahman becomes Brahman itself.

आत्मप्रबोधोपनिषत् ४१

ATMAPRABODHOPANISHAD

RIG VEDA

It starts with a glorification of the mantra "Om namo Narayanaya" of eight syllables. The identity of the inner self with Brahman, knowledge as means for release and the best and middling in respect of those who are eligible for study are dealt with here.

स्वल्पापि दीपकणिका वहुलं नाशयेत्तमः ।
स्वल्पोऽपि वोधो महतीमविद्यां नाशयेत्तथा ॥

The flame of a lamp, though small, destroys immense darkness. Similarly, knowledge, though small, will destroy the great ignorance.

एकाक्षरोपनिषत् ६१

EKAKSHAROPANISHAD

YAJUR VEDA—TAITTIRIYA

There is here a glorification of Narayana as of the nature of the all.

धाता विधाता पवनः सुपर्णो
विष्णुर्वराहो रजनी रहश्च ।
भूतं भविष्यत् प्रभवः क्रियाश्च
कालः क्रमस्त्वं परमाक्षरं च ॥

The first creator, the creator of the manifold universe, the air, the swan, Vishnu, the Boar, night, solitude, what is created, what will be created, creation, the deeds, time, order and the supreme immutable—all these are yourself.

गर्भोपनिषत् १७

GARBHOPANISHAD

YAJUR VRDA—TAITTIRIYA

This gives an elaborate description of the constituents of the body. The soul abides in it and longs for liberation.

पञ्चात्मकं पञ्चसु वर्तमानं
षडाश्रयं षड्गुणयोगयुक्तम् ।
तं सप्तधातुं त्रिमलं द्वियोनिं
चतुर्विधाहारमयं शरीरम् ॥

Of five-fold form, abiding in the five (elements), depending upon the six (tastes), having association with the six qualities, of seven elements, of three impurities, of two origins, made of the four kinds of food—such is the body.

निरालम्बनोपनिषत् ३४.

NIRALAMBANOPANISHAD

YAJUR VEDA—VAJASANEYI

Here there is a description of forty-one topics: Brahman, god, the various divinities and celestials and various aspects of life here and hereafter, ending with the description of a Samnyasin.

ईश्वर इति च ब्रह्मैव । स्वशक्तिं प्रकृत्यभिधेया-माश्रित्य लोकान् सृष्ट्वा प्रविश्यान्तर्यामित्वेन ब्रह्मादीनां बुद्धीन्द्रियनियन्तृत्वादीश्वरः ॥

What is called the Lord is Brahman itself. Relying on his own power which is designated Prakriti, he created the universe and entered it as the immanent. He controls the intellect, the senses, etc. So he is the Lord of Brahma and others.

स्वधर्मान् परित्यज्य निर्ममो निरहंकारो भूत्वा ब्रह्मेष्टं शरणमुपगम्य ब्रह्मैवाहमस्मीति निश्चित्य निर्विकल्पसमाधिना स्वतन्त्रो यतिश्चरति । स संन्यासी । स मुक्तः । स पूज्यः । स योगी । स परमहंसः । सोऽवधूतः ॥

Casting off his own Dharmas, becoming free from egoity and selfishness, approaching the longed-for Brahman as the refuge, deciding "I am Brahman itself" through meditation free from mental processes, thus goes about the Yati absolute Lord of himself. He is the Samnyasin. He is the liberated. He is the one to be worshipped. He is the Yogin. He is the Paramahamsa. He is the Avadhuta (one who has shaken off everything.)

पैङ्गलोपनिषत् ५१

PAINGALOPANISHAD

YAJUR VEDA—VAJASANEYI

Here Yajnavalkya imparts to Paingala at the latter's request, the supreme teaching about final release. The process of creation, how the Lord became an individual soul, the explanation of the Mahavakyas, the nature of a knower—these are the various main topics dealt with.

सर्वज्ञ ईशो मायालेशसमन्वितो व्यष्टिदेहं प्रविश्य तया मोहितो जीवत्वमगमत् । शरीरत्रयतादात्म्यात् कर्तृभोक्तृत्वमगमत् ॥

The omniscient Lord, as associated with a little of Maya, entered the individual body, and being deluded by her (Maya) became the soul. Due to identification with the three-fold body, he became doer and enjoyer.

प्राणाग्निहोत्रोपनिषत् १४

PRANAGNIHOTROPANISHAD

YAJUR VEDA—TAITTIRIYA

Here there is a description of Prana as identical with the highest reality; dedication of the self and the body for purposes of mental purification is also prescribed as a necessary preliminary to release.

प्राणोऽग्निः परमात्मा पञ्चवायुभिरावृतः ।
अभयं सर्वभूतेभ्यो न मे भीतिः कदाचन ॥

The Prana, the Fire, is the supreme Self, associated with the five vital breaths. (Through him) let me have fearlessness from all beings; let there be no fear for me at any time.

विश्वोऽसि वैश्वानरो विश्वरूपं त्वया
धार्यते जायमानम् ।
विश्वं त्वाहुतयः सर्वा यत्र ब्रह्मामृतोऽसि ॥

You are as Vaisvanara Fire, the all. All forms that are born are maintained by you. All the oblations are the all, in which you are the immortal Brahman.

मन्त्रिकोपनिषत् ३२

MANTRIKOPANISHAD

YAJUR VEDA—VAJASANEYI

Here the nature of the highest Brahman, its apparent entanglement in Maya, the distinctive nature of the individual and the supreme Brahman, the manifestation of Brahman as various phenomena and release through knowledge are described.

विकारजननीमज्ञामष्टरूपामजां ध्रुवाम् ।
ध्यायतेऽध्यासिता तेन तन्यते प्रेर्यते पुनः ।
सूयते पुरुषार्थं च तेनैवाधिष्ठितं जगत् ॥

The producer of changes, the insentient, of eight-fold form, unborn, steadfast, thus he who makes the super-imposition contemplates (Maya). Through this, he is entangled and again impelled. The goal of man is worked out. By (him he who makes the super-imposition) is this world presided over.

महोपनिषत् ६१

MAHOPANISHAD

SAMA VEDA

This is a very long Upanishad and contains detailed descriptions of the world and release from it. Narayana is spoken of as the highest Being. The manifest world and gods like Rudra and Brahma are born of him.

चित्तमेव हि संसारो रागादिक्लेशदूषितम् ।
तदेव तैर्विनिर्मुक्तं भवान्त इति कथ्यते ॥

Indeed, the mind as tainted by afflictions like desire, alone is transmigratory life. The same, when freed therefrom, is spoken of as the end of transmigration.

मनसा भाव्यमानो हि देहतां याति देहकः ।
देहवासनया मुक्तो देहधर्मैर्न लिप्यते ॥

He who is fit to assume a body becomes embodied, being thought of thus by the mind. When he is freed from the impressions of the body, he is not tainted by the attributes of the body.

पूर्वं मनः समुदितं परमात्मतत्त्वात्
तेनाततं जगदिदं सविकल्पजालम् ।
शून्येन शून्यमपि विप्र यथाम्बरेण
नीलत्वमुल्लसति चारुतराभिधानम् ॥

At first the mind arose from 'Reality, the supreme Self. By that, was spread out this world, the aggregate of attributes, O intelligent one, just as the non-existent blue colour which is spoken of as the most beautiful, is (manifested) by the non-existent sky.

संकल्पसंक्षयवशाद्गलिते तु चित्ते
संसारमोहमिहिका गलिता भवन्ति ।
स्वच्छं विभाति शरदीव खमागतायां
चिन्मात्रमेकमजमाद्यमनन्तमन्तः ॥

When the mind is dissolved on account of the destruction of the attributes, the mists of worldly delusions also disappear. Like the sky on the approach of summer, pure intelligence, the one, the unborn, the first, the endless, shines clear within.

मुक्तिकोपनिषत् २०४

MUKTIKOPANISHAD

YAJUR VEDA—VAJASANEYI

Here Sri Rama explains to Hanuman how a study of the Upanishads leads to release; incidentally he enumerates the 108 Upanishads, the method of their study and the Santi for the various Upanishads. The destruction of impressions, Samadhi, and dedication to the Lord are also dealt with

इयं कैवल्यमुक्तिस्तु केनोपायेन सिध्यति ।
माण्डूक्यमेकमेवालं मुमुक्षूणां विमुक्तये ॥

This release of complete isolation, by what means is it to be attained? Even the one Mandukya is enough for the release of those who desire release.

तथाप्यसिद्धं चेज्ज्ञानं दशोपनिषदं पठ ।
ज्ञानं लब्ध्वाचिरादेव मामकं धाम यास्यसि ॥

If even then knowledge is not attained, you must learn the ten Upanishads. Acquiring knowledge, without any lapse of time, you will reach the abode that belongs to me (Rama, the Lord).

तथापि दृढता नो चेद्विज्ञानस्याञ्जनासुत ।
द्वात्रिंशाख्योपनिषदं समभ्यस्य निवर्तय ।
विदेहमुक्ताविच्छा चेदष्टोत्तरशतं पठ ॥

If even then, O Hanuman (son of Anjana), there is no steadfastness in the knowledge, learn the thirty-two Upanishads and stop. If your longing is in release with freedom from the body, you must learn the one hundred and eight Upanishads.

मुद्गलोपनिषत् ५७

MUDGALOPANISHAD

RIG VEDA

Narayana is spoken of as the highest reality. Brahman itself becomes the individual soul through association with the threefold miseries in life.

पुरुषो नारायणो भूतं भव्यं भविष्यच्चासीत् । स एष सर्वेषां मोक्षदश्चासीत् । स च सर्वस्मान् महिम्नो ज्यायान् । तस्मान् न कोऽपि ज्यायान् ॥

Narayana, the Purusha, is what has been, what is yet to be, and what will be. And He of that nature became the giver of release to all. And He is greater than all that is great. To Him none is superior.

एको देवो बहुधा निविष्ट अजायमानो बहुधा विजायते । तद्ब्रह्म तापत्रयातीतं षट्कोशविनिर्मुक्तं षड्भावविकारशून्यमेवमादिसर्वविलक्षणं भवति ॥

The one god, settling himself in various forms, being unborn, is born in various ways. That is Brahman, transcending the three-fold miseries, free from the six sheaths, devoid of the six modes of existence and distinct from all that can be designated as "thus".

मैत्रायण्युपनिषत् २४

MAITRAYANYUPANISHAD

SAMA VEDA

Here a sage Sakayanya imparts to the King Brihadratha, who retired to the forest finding no peace in life, the teaching of the highest reality, after offering him lesser things which the king rejects.

तपसा प्राप्यते सत्त्वं सत्त्वात् संप्राप्यते मनः ।
मनसा प्राप्यते त्वात्मा ह्यात्मापत्या निवर्तते ॥

Through penance is attained pure being. From pure being is attained mind. Through mind is attained the self. Through the attainment of the self (the world) recedes.

समाधिनिर्धूतमलस्य चेतसो
निवेशितस्यात्मनि यत् सुखं लभेत् ।
न शक्यते वर्णयितुं गिरा तदा
स्वयं तदन्तःकरणेन गृह्यते ॥

That happiness which one attains for the mind that has been cleansed of all impurities by meditation and that is put at rest on the self, it is not possible for one to describe in words. At that time it is grasped by the internal organ by itself.

वज्रसूचिकोपनिषत् ३६

VAJRASUCHIKOPANISHAD

SAMA VEDA

Here a Brahmin is described not as a particular individual self nor a particular body, nor knowledge nor virtue nor any such thing, but as one who has realised Brahman.

क्षत्रियादयोऽपि परमार्थदर्शिनोऽभिज्ञा बहवः सन्ति । तस्मान्न ज्ञानं ब्राह्मणः । क्षत्रियादयो हिरण्यदातारो बहवः सन्ति । तस्मान्न धार्मिको ब्राह्मणः ॥

Even among Kshatriyas and others there are many who have seen the Truth and who are real knowers. Therefore knowledge is not what characterises a Brahmin. Among Kshatriyas and others there are many who are givers of gold. Therefore a virtuous man need not be a Brahmin.

तर्हि को ब्राह्मणो नाम । यः कश्चिदात्मानमद्वितीयं करतलामलकवत् साक्षादपरोक्षीकृत्य वर्तते स ब्राह्मणः ॥

Then who is it that is called a Brahmin? Anyone who has been able to directly perceive the self without a second, as (clearly as one can see) the *amalaka* fruit held on the palm, is a Brahmin.

शारीरकोपनिषत् ६२

SARIRAKOPANISHAD

YAJUR VEDA—TAITTIRIYA

Here the ten sense organs are described as forms of the five elements. The four internal organs, the three Gunas and their attributes, the four states in life, the nature of the body and the self abiding in it, these are also dealt with.

जाग्रत्स्वप्नसुषुप्तितुरीयमिति चतुर्विधा अवस्थाः । ज्ञानेन्द्रियकर्मेन्द्रियान्तःकरणचतुष्टयं चतुर्दशकरणयुक्तं जाग्रत् । अन्तःकरणचतुष्टयैरेव संयुक्तः स्वप्नः । चित्तैककरणा सुषुप्तिः । केवलजीवसंयुक्तमेव तुरीयम् ।

There are four kinds of states, namely, waking, dream, sleep and the *turiya* (fourth). That in which there are fourteen instruments consisting of the senses of cognition and of action and of the four-fold internal organ, is the waking state. That which is associated only with the four-fold internal organ is the dream state. The state of sleep has the mind as the only instrument. The *turiya* is what is associated merely with the individual self.

शुकरहस्योपनिषत् ३५

SUKARAHASYOPANISHAD

YAJUR VEDA—TAITTIRIYA

Here at the request of Vyasa, Siva imparts to Suka, the son of Vyasa, the teaching of the highest reality as contained in the Mahavakya "That thou art".

नित्यानन्दं परमसुखदं केवलं ज्ञानमूर्तिं
विश्वातीतं गगनसदृशं तत्त्वमस्यादिलक्ष्यम् ।
एकं नित्यं विमलमचलं सर्वधीसाक्षिभूतं
भावातीतं त्रिगुणरहितं सद्गुरुं तं नमामि ॥

I salute that benificent Teacher, who is the embodiment of eternal bliss, the giver of supreme happiness, the aloof, the embodiment of knowledge, transcending all, comparable to the sky, denoted by expressions like "That thou art", the one, eternal, free from impurity, immovable, the beholder of all cognitions, rising above forms, free from the triad of Gunas.

अथ महावाक्यानि चत्वारि । यथा—प्रज्ञानं ब्रह्म । अहं ब्रह्मास्मि । तत्त्वमसि । अयमात्मा ब्रह्म ॥

Now there are four great sentences. They are: Intelligence is Brahman. I am Brahman. That thou art. That self is Brahman.

सर्वसारोपनिषत् ३३

SARVASAROPANISHAD

YAJUR VEDA—TAITTIRIYA

Here there is a description of bondage and release, knowledge and ignorance, the four states of life, the five sheaths, the individual and his adjuncts, the self abiding in the body, the immutable self which is immanent, and such matters.

माया नाम—अनादिरन्तवती प्रमाणाप्रमाण-साधारणा न सती नासती न सदसती स्वय-मधिका विकाररहिता निरूप्यमाणा तुच्छाप्यसती कालत्रयेऽपि पामराणां वास्तवी ॥

What is called Maya is beginningless, but having an end, common to right knowledge and erroneous knowledge, not real, not unreal, not real and unreal, in itself bigger than all, free from modifications, what is being thought of; though unreal and non-existent in three-fold time, it appears real to the ordinary people.

सावित्र्युपनिषत् ७५

SAVITRYUPANISHAD

SAMA VEDA

Here there is a description of the relation of the sun-god and the Gayatri. There is also a description of the mantras Bala and Atibala.

अमृतकरतलाग्रौ सर्वसंजीवनाढ्या-
वघहरणसुदक्षौ वेदसारे मयूखे ।
प्रणवमयविकारौ भास्कराकारदेहौ
सततमनुभवेऽहं तौ बलातिबलान्तौ ॥

Holding nectar at the end of their hands, able to give new life to all, extremely competent to remove sins, having the modification of the nature of Pranava in the lustre of the essence of the Vedas, with bodies of the form of the sun, may I ever enjoy these two, the Bala and the Atibala.

सुबालोपनिषत् ३०

SUBALOPANISHAD

YAJUR VEDA—VAJASANEYI

Here there is a description of the creation of the world and the various beings in the world. There is also the description of release and the path thereto.

आदित्या रुद्रा मरुतो वसवोऽश्विनावृचो यजूंषि सामानि मन्त्राग्निराज्याहुतिसंभवो दिव्यो देव एको नारायणः । माता पिता भ्राता निवासः शरणं सुहृद्गतिर्नारायणः ॥

The sons of Aditi, the Rudras, the Maruts, the Vasus, the twin Asvins, the Riks, the Yajus, the Samans, the Mantra-Fire produced from the oblation of ghee, the divine, the god, such is the one Narayana. Narayana is father, mother, abode, refuge, friend and goal.

सूर्योपनिषत् ७१

SURYOPANISHAD

ATHARVA VEDA

Here the sun-god is described as the supreme reality.

नमो मित्राय भानवे मृत्योर्मा पाहि । भ्राजिष्णवे विश्वहेतवे नमः ।

Salutation to Mitra the shining. Protect me from death. Salutation to the resplendent, to the cause of all.

सविता पुरस्तात् सविता पश्चात्तात्
सवितोत्तरात्तात् सविताधरात्तात् ।
सविता नः सुवतु सर्वतातिं
सविता नो रासतां दीर्घमायुः ॥

May the sun in the east, may the sun in the west, may the sun in the north, may the sun in the south, may the sun procure us everything. May the sun endow us with long life.

स्कन्दोपनिषत् ५१

SKANDOPANISHAD

YAJUR VEDA—TAITTIRIYA

Here Siva and Vishnu are spoken of as absolutely identical.

यथा शिवमयो विष्णुरेवं विष्णुमयः शिवः ।
यथान्तरं न पश्यामि तथा मे स्वस्तिरायुषि ।
यथान्तरं न भेदाः स्युः शिवकेशवयोस्तथा ॥

Just as Vishnu is of the form of Siva, so Siva is of the nature of Vishnu. Let me have that fortune in life whereby I do not perceive any difference, whereby there will be no difference, no distinctions betwen Siva and Kesava.

॥ योगोपनिषदः ॥

YOGOPANISHADS



The 20 Upanishads, selections from which are given in this section, deal with the subject of yoga as an auxiliary path to knowledge. Eight stages—sometimes six—are distinguished in yoga. The first two, yama and niyama, afford preliminary moral training; they consist in shunning vices and acquiring cardinal virtues. The next three, asana, pranayama and pratyahara, are intended for controlling the mind indirectly through rigorous physical discipline, symmetry and steadiness of body, regulation and stoppage of breath, and withdrawal of the senses from their objects. And the last three, dharana, dhyana and samadhi are different stages in concentration; and they help directly in controlling the mind. The principal aim of yoga is to hold in check the unruly steeds of the senses, to still the stormy seas of the mind. When

the mind is stilled, the veil is lifted, and the Real is attained with ease.

Since the topic is the same, there is much of repetition in these Upanishads. The different kinds of yoga are distinguished; the various yogic postures are described; the method of rousing the sleeping kundalini to make it rush forth to the cerebral region is explained; and in some places the Vedantic significance of the eight stages of yoga is given.

अमृतनादोपनिषत् २१

AMRITANADOPANISHAD

YAJUR VEDA—TAITTIRIYA

It teaches that, while those who are pure in heart reach the goal even through the study, etc., of Scripture, those that are of impure heart stand in need of continued meditation on the Supreme and the practice of yoga with the six auxiliaries.

शास्त्राण्यधीत्य मेधावी अभ्यस्य च पुनः पुनः ।
परमं ब्रह्म विज्ञाय उल्कावत्तान्यथोत्सृजेत् ॥

Having studied the Scriptures, meditated again and again (on their import) and known the supreme Brahman, let the wise one give them up, as (he would) a firebrand.

क्षुरिकोपनिषत् ३१

KSHURIKOPANISHAD

YAJUR VEDA—TAITTIRIYA

It deals with yoga as the instrument for removing the obstructions to Brahman-knowledge.

क्षुरिकां संप्रवक्ष्यामि धारणां योगसिद्धये ।
यां प्राप्य न पुनर्जन्म योगयुक्तस्य जायते ॥

I shall well relate the Kshurika (knife) of concentration for the sake of achieving yoga, attaining which there will be no rebirth for one who has accomplished yoga.

तपोविजितचित्तस्तु निःशब्दं देशमास्थितः ।
निःसङ्गः साङ्गयोगज्ञो निरपेक्षः शनैः शनैः ॥

He who has conquered his mind through penance (*i.e.* yoga) remains in a silent place, unattached and desireless, and becomes gradually an adept in the yoga with its auxiliaries.

तेजोबिन्दूपनिषत् ३७

TEJOBINDUPANISHAD

YAJUR VEDA—TAITTIRIYA

It deals with the realisation of ultimate release of the nature of impartite bliss and pure consciousness. The nature of the impartite bliss is also explained in this Upanishad by Siva to his son Kumara.

ये हि वृत्तिं विहायैनां ब्रह्माख्यां पावनीं पराम् ।
वृथैव ते तु जीवन्ति पशुभिश्च समा नराः ॥

Those, indeed, who live giving up this purifying, supreme psychosis (mental functioning) of the form of Brahman, live in vain; those men are the equals of brutes.

ये तु वृत्तिं विजानन्ति ज्ञात्वा वै वर्धयन्ति ये ।
ते वै सत्पुरुषा धन्या वन्द्यास्ते भुवनत्रये ॥

Those, however, who know the psychosis and having known, increase it, are verily good men and fortunate. They are to be worshipped in the three worlds.

येषां वृत्तिः समा वृद्धा परिपक्वा च सा पुनः ।
ते वै सद्ब्रह्मतां प्राप्ता नेतरे शब्दवादिनः ॥

Those, whose psychosis is even, increased and again matured—they verily attain the nature of Brahman, the real, not others who dispute about words.

मत्तोऽन्यदस्ति चेन्मिथ्या यथा मरुमरीचिका ।
गन्धर्वनगरे सत्ये जगद्भवति सर्वदा ॥
गगने नीलिमासत्ये जगत्सत्यं भविष्यति ।
शुक्तिकारजतं सत्यं भूषणं चेज्जगद्भवेत् ॥

If there be anything other than me, it is illusory even as water in the mirage. If the city of the Gandharvas were real, then the world ever exists. If in the sky blueness were real, then the world becomes real. If the shell-silver were a real ornament, then let the world be real.

त्रिशिखिब्राह्मणोपनिषत् ४४

TRISIKHIBRAHMANOPANISHAD

YAJUR VEDA—VAJASANEYI

In this we are told that a Brahmin with three tufts went to the solar world and learnt the knowledge of Brahman, the order of creation, and the path of yoga. We find here also a Vedantic interpretation of the eight auxiliaries of classical yoga.

स होवाच—सर्वमिदं शिव एव विजानीहि । किं तु नित्यः शुद्धो निरञ्जनो विभुरद्वयानन्दः शिव एकः स्वेन भासेदं सर्वं सृष्ट्वा तप्तायः-पिण्डवदैक्यं भिन्नवदवभासते ॥

He (the Lord) said: Know all this to be Siva alone. But the eternal, pure, flawless, omnipresent non-dual bliss, Siva, the one, having created all this by his own splendour, becomes one (therewith) like a burning mass of iron and shines as (also) different.

ब्रह्मणोऽव्यक्तम् । अव्यक्तान्महत् ।
महतोऽहंकारः । अहंकारात् पञ्चतन्मात्राणि ।
पञ्चतन्मात्रेभ्यः पञ्चमहाभूतानि ।
पञ्चमहाभूतेभ्योऽखिलं जगत् ॥

From Brahman (came) the Unmanifest; from the Unmanifest, the Great (Mahat); from the Great, egoity; from egoity, the five subtle elements; from the five subtle elements, the five great elements; from the five great elements, the entire world.

नानायोनिशतं गत्वा शेतेऽसौ वासनावशात् ।
विमोक्षात्संचरत्येव मत्स्यः कूलद्वयं यथा ॥

Reaching hundreds of various wombs impelled by residual impressions, he (the jiva) lies; and strays away from release like the fish which wanders between the two banks (of a river).

दर्शनोपनिषत् १९

DARSANOPANISHAD

SAMA VEDA

In this, Dattatreya imparts to the sage Sankriti the knowledge of the yoga with eight auxiliaries which leads to release in life. True worship is also defined.

शिवमात्मनि पश्यन्ति प्रतिमासु न योगिनः ।
अज्ञानां भावनार्थाय प्रतिमाः परिकल्पिताः ॥

The yogins see Siva in the self, not in the images. The images have been created for the sake of contemplation by the ignorant.

अशरीरं शरीरेषु महान्तं विभुमीश्वरम् ।
आनन्दमक्षरं साक्षान्मत्वा धीरो न शोचति ॥

Having known directly the bodiless among bodies, the great omnipresent Lord, the immutable bliss, the hero does not grieve.

ध्यानबिन्दूपनिषत् ३९

DHYANABINDUPANISHAD

YAJUR VEDA—TAITTIRIYA

It expounds the nature of Brahman and the import of the Pranava; it teaches the Hamsa-Vidya and the yoga with six auxiliaries as the means to release.

यदि शैलसमं पापं विस्तीर्णं बहुयोजनम् ।
भिद्यते ध्यानयोगेन नान्यो भेदः कदाचन ॥

If there be sin, mountain-like and extending over several leagues, it is destroyed by the yoga of meditation. Never is there any other means of destruction.

हकारेण बहिर्याति सकारेण विशेत्पुनः ।
हंसहंसेत्यमुं मन्त्रं जीवो जपति सर्वदा ॥

(The breath) goes out with the sound 'ha', and enters again with the sound 'sa'. This mantra, *viz.*, 'hamsa' 'hamsa', the jiva mutters always.

अजपा नाम गायत्री योगिनां मोक्षदा सदा ।

The Gayatri by name Ajapa (not consciously muttered) is always the giver of release to yogins.

नादबिन्दूपनिषत् ३८

NADABINDUPANISHAD

RIG VEDA

It deals with the attainment of release through the destruction of the three kinds of Karma by those who are endowed with Nada as the means.

रज्जुखण्डे परिज्ञाते सर्परूपं न तिष्ठति ।
अधिष्ठाने तथा ज्ञाते प्रपञ्चे शून्यतां गते ।
देहस्यापि प्रपञ्चत्वात्प्रारब्धावस्थितिः कुतः ॥

When the piece of rope is known, the form of snake does not remain. Likewise, when the substrate is known and when the universe (consequently) attains nullity, since the body too is of the universe, how can Prarabdha (*i.e.* that part of one's past karma which has begun to take effect) remain ?

मकरन्दं पिबन्भृङ्गो गन्धान् नापेक्षते यथा ।
नादासक्तं सदा चित्तं विषयं न हि काङ्क्षते ॥

Just as the bee which drinks the honey does not desire the scent, the mind which is ever absorbed in the Nada (sound Om) does not desire the objects.

पाशुपतब्रह्मोपनिषत् ७७

PASUPATABRAHMOPANISHAD

ATHARVA VEDA

It deals with the nature of Hamsa and of Hiranyagarbha. Brahma teaches this Upanishad to his son Vaisravana.

परमात्मस्वरूपो हंसः ।
अन्तर्बहिश्चरति हंसः ॥

Hamsa is of the nature of the supreme Self. Hamsa moves in and out.

यज्ञसूत्रं प्रणवम् । ब्रह्मयज्ञक्रियायुक्तो ब्राह्मणः । ब्रह्मचर्येण चरन्ति देवाः । हंससूत्रचर्या यज्ञाः । हंसप्रणवयोरभेदः ॥

The sacred thread is the Pranava. One who is engaged in the observance of Brahma-Yajna is a Brahmin. The gods move in the path of Brahman. The sacrifices are observances indicative of Hamsa. As between the Hamsa and the Pranava there is no difference.

ब्रह्मविद्योपनिषत् ४०

BRAHMAVIDYOPANISHAD

YAJUR VEDA—TAITTIRIYA

In this also there is taught the knowledge of Hamsa and Pranava as leading to Brahman-intuition. Incidentally we are told that teachers are of three kinds.

चोदको बोधकश्चैव मोक्षदश्च परः स्मृतः ।
इत्येषां त्रिविधो ज्ञेय आचार्यस्तु महीतले ॥

चोदको दर्शयेन्मार्गं बोधकः स्थानमादिशेत् ।
मोक्षदस्तु परं तत्त्वं यज्ज्ञात्वाऽमृतमश्नुते ॥

The teacher in this world is said to be of three kinds thus: the one who commands, the one who imparts knowledge, and the supreme one who gives release. The one who commands shows the way; the one who imparts knowledge teaches the (supreme) place; and the one who gives release (reveals) the supreme truth, knowing which one attains immortality.

मण्डलब्राह्मणोपनिषत् ४८

MANDALABRAHMANOPANISHAD

YAJUR VEDA—VAJASANEYI

In this we are told that Yajnavalkya went to the solar world and learnt from the person in the solar orb the truth of the self and the subtle yoga with the eight auxiliaries.

सविषयं मनो बन्धाय निर्विषयं मुक्तये भवति । अतः सर्वं जगच्चित्तगोचरम् । तदेव चित्तं निराश्रयं मनोन्मन्यवस्थापरिपक्वं लययोग्यं भवति । तल्लयं परिपूर्णे मयि समभ्यसेत् । मनोलयकारणमहमेव ॥

The mind as associated with objects leads to bondage, and as dissociated from objects to release. Hence all this world is the sphere of the mind. The same mind, when it is supportless and is ripe through the super-conscious state (in Nirvikalpaka samadhi) becomes fit for dissolution. That dissolution one should well practise in me, the full. I alone am the cause of the dissolution of the mind.

महावाक्योपनिषत् १२

MAHAVAKYOPANISHAD

ATHARVA VEDA

In this, the Creator Brahma teaches the great secret knowledge of the self.

आदित्यवर्णं तमसस्तु पारे । सर्वाणि रूपाणि विचित्यधीरः । नामानि कृत्वाऽभिवदन्यदास्ते ॥ धाता पुरस्ताद्यमुदाजहार । शक्रः प्रविद्वान् प्रदिशश्चतस्रः । तमेवं विद्वानमृत इह भवति । नान्यः पन्था अयनाय विद्यते ॥

The one of the colour of the sun beyond darkness, recognising whom the wise man salutes and remains after pondering over all the forms and names and determining (that they are illusory); whose significance Brahma explained in the beginning, and also Sakra (the king of the gods) whose fame as a great knower had reached the four quarters; he who knows him thus becomes immortal here. There is no other way to the path (of release).

योगकुण्डल्युपनिषत् ८६

YOGAKUNDALYUPANISHAD

YAJUR VEDA—TAITTIRIYA

It explains the Hatha Yoga and Lambika Yoga.

शक्तिः कुण्डलिनी नाम बिसतन्तुनिभा शुभा।
मूलकन्दं फणाग्रेण दष्ट्वा कमलकन्दवत् ।
मुखेन पुच्छं संगृह्य ब्रह्मरन्ध्रसमन्विता ॥

The auspicious power called Kundalini, resembling the fibre of the lotus-stalk, having bitten the knot-like Muladhara with the top of its hood, as if it were a lotus-root, and having grasped firmly the tail with its mouth, reaches the Brahmarandhra.

योगचूडामण्युपनिषत् ४६

YOGACHUDAMANYUPANISHAD

SAMA VEDA

It deals with the six auxiliaries of yoga.

आसनं प्राणसंरोधः प्रत्याहारश्च धारणा ।
ध्यानं समाधिरेतानि योगाङ्गानि भवन्ति षट् ॥

Posture, complete control of breath, withdrawal (of the senses), contemplation, continued meditation, and absorption—these are the six auxiliaries of Yoga.

पद्मासनं समारुह्य समकायशिरोधरः ।
नासाग्रदृष्टिरेकान्ते जपेदोंकारमव्ययम् ॥

Assuming the lotus-pose aright, holding the trunk and head erect in a line, and looking at the tip of the nose, let one mutter in solitude the imperishable Omkara.

योगतत्त्वोपनिषत् ४१

YOGATATTVOPANISHAD

YAJUR VEDA—TAITTIRIYA

It sets forth the four kinds of yoga: Mantra, Laya, Hatha and Raja.

योगो हि बहुधा ब्रह्मन् भिद्यते व्यवहारतः ।
मन्त्रयोगः लयश्चैव हठोऽसौ राजयोगकः ॥

O Brahma, yoga, indeed, is of many kinds due to usage: Mantra-yoga, Laya, Hatha and Raja-yoga.

यदा तु राजयोगेन निष्पन्ना योगिभिः क्रियाः ।
तदा विवेकवैराग्यं जायते योगिनो ध्रुवम् ॥

When the actions (yogic practices) have been accomplished by yogins through Raja Yoga, then arises surely for the yogins detachment through discrimination.

योगशिखोपनिषत् ६३

YOGASIKHOPANISHAD

YAJUR VEDA—TAITTIRIYA

It deals with the path of knowledge in all its aspects. Yoga and knowledge are said to be complementary to each other. The teaching is given by Sankara, the supreme Lord, to Hiranyagarbha.

योगहीनं कथं ज्ञानं मोक्षदं भवतीह भो ।
योगोऽपि ज्ञानहीनस्तु न क्षमो मोक्षकर्मणि ।
तस्माज्ज्ञानं च योगं च मुमुक्षुर्दृढमभ्यसेत् ॥

How can knowledge devoid of yoga become the giver of release here, O Sir? Yoga, too, which is devoid of knowledge is not capable of effecting release. Therefore, knowledge and yoga let the one who longs for release practise.

वराहोपनिषत् १८

VARAHOPANISHAD

YAJUR VEDA—TAITTIRIYA

It deals with the ninety-six tattvas and gives an exposition of the path of knowledge, the nature of Brahman, and the import of Pranava. The teaching is given to the sage Ribhu by the Lord (Vishnu) in the form of a Boar. Then Ribhu gives a description of release in life and the seven stages of knowledge to Nidagha.

नित्यानित्यविवेकश्च इहामुत्र विरागता ।
शमादिषट्संपत्तिर्मुमुक्षा तां समभ्यसेत् ॥

Discrimination between the eternal and the non-eternal, non-attachment (to the enjoyment of fruits) here and in a hereafter, possession of the six qualities, tranquillity, etc., longing for release—one should cultivate these.

अस्मि ब्रह्मेति चेद्वेद परोक्षज्ञानमेव तत् ।
अहं ब्रह्मेति चेद्वेद सक्षात्कारः स उच्यते ॥

If one knows "Brahman exists," that is only mediate knowledge. If one knows "I am Brahman," that is called immediate experience.

शाण्डिल्योपनिषत् ५८

SANDILYOPANISHAD

ATHARVA VEDA

In this, Atharvan relates to Sandilya the eight auxiliaries of yoga and the attainment of Brahman thereby.

द्वौ क्रमौ चित्तनाशस्य योगो ज्ञानं मुनीश्वर।
योगस्तु वृत्तिरोधो हि ज्ञानं सम्यगवेक्षणम्॥

Two ways there are of destroying the mind—yoga and knowledge, O Sage! Yoga is obstructing the psychoses (mental functions), and knowledge is clear insight.

तस्मिन्निरोधे नूनमुपशान्तं मनो भवेत्।
मनःस्पन्दोपशान्त्यायां संसारः प्रविलीयते॥

When that (mental functioning) is obstructed, the mind becomes quiescent soon. And when the movement of mind is stopped, transmigration gets resolved.

हंसोपनिषत् १५

HAMSOPANISHAD

YAJUR VEDA—VAJASANEYI

In this, Gautama learns from Sanatkumara the knowledge of Brahman and the means thereto, viz., Hamsa-Vidya.

अथ हंसपरमहंसनिर्णयं व्याख्यास्यामो
ब्रह्मचारिणे दान्ताय गुरुभक्ताय
हंसहंसेति सदा ध्यायन् ॥

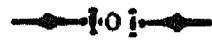
We shall now explain clearly the mode of determining Hamsa and Paramahamsa for the sake of the religious student who is self-controlled, who is devoted to his master, and who meditates always thus: 'Hamsa, Hamsa'.

सर्वेषु देहेषु व्याप्य वर्तते यथा ह्यग्निः काष्ठेषु
तिलेषु तैलमिव । तं विदित्वा न मृत्युमेति ॥

Pervading all bodies it (the Hamsa) exists, as fire in the fuel and as oil in the sesamum seeds. Having known that, one does not reach death.

॥ संन्यासोपनिषदः ॥

SAMNYASOPANISHADS



There are seventeen Upanishads in which Samnyasa as an antecedent step for the realisation of Brahman forms the main subject matter. Samnyasa is only an accessory and not an end in itself. The various types of persons who have renounced the world, their duties, the necessary pre-requisites for Samnyasa, the evil effect of premature samnyasa and fraudulent renunciation are all clearly explained in these Upanishads. Samnyasa should come in the natural course of the evolution of the soul and should not be imposed by force from outside. Suppression or repression of man's worldly needs is condemned as much as the glories of a true saint are extolled.

अवधूतोपनिषत् ७९

AVADHUTOPANISHAD

YAJUR VEDA—TAITTIRIYA

Here the nature of an Avadhuta is described. He transcends all dualisms in the world like virtue and vice and has cast away every belonging.

यथा रविः सर्वरसान् प्रभुङ्क्ते
हुताशनश्चापि हि सर्वभक्षः ।
तथैव योगी विषयान् प्रभुङ्क्ते
न लिप्यते पुण्यपापैश्च शुद्धः ॥

Just as the sun absorbs waters from everywhere, and just as fire too eats everything, in the same way the Yogin enjoys all objects and (yet), being pure, is not tainted by merits and sins.

आरुण्युपनिषत् १६

ARUNYUPANISHAD

SAMA VEDA

Here the nature of one who is ready to renounce, the process of renouncing and the rules of conduct for those who have renounced and such other matters are dealt with.

परमहंसपरिव्राजकानामासनशयनाभ्यां भूमौ ब्रह्मचारिणाम् । मृत्पात्रं वा अलाबुपात्रं वा दारुपात्रं वा । वर्षासु ध्रुवशीलोऽष्टौ मासानेकाकी यतिश्चरेत् । द्वावेवाचरेत् ॥

By the wandering mendicants who are Paramahamsas and who are dedicated to Brahman, (life should be led) by sitting and sleeping on the ground. Their vessels shall be of earth, of gourd, or of wood. During rainy season for eight months, a samnyasin shall live in solitude with a steady conduct. (Or he shall so live) only for two months.

कठरुद्रोपनिषत् ८३

KATHARUDROPANISHAD

YAJUR VEDA—TAITTIRIYA

Here renunciation as a step towards the knowledge of Brahman is described. Dedication to the knowledge of Brahman and its fruits are also dealt with.

सन्यस्याग्निं न पुनरावर्तयेत्। स्वस्ति सर्वजीवेभ्य इत्युक्त्वा आत्मानमनन्यं ध्यायन् अनिकेतनश्चरेत्। भिक्षाशी यत्किंचिन्न दद्यात् ॥

After renouncing, one shall not again return to the care of the household fire. Saying "weal to all living beings", he shall live without a habitation, thinking of the self, and without (thinking of) anything else. Eating food got by alms, he need not give anything.

कुण्डिकोपनिषत् ७४

KUNDIKOPANISHAD

SAMA VEDA

The stages preceding renunciation, the eligibility for renunciation, namely, loss of the wife, purpose of renunciation being getting release from life, prohibition of return to the life of a householder and the conduct of one who has renounced are described here.

नदीपुलिनशायी स्याद्देवागारेषु बाह्यतः ।
नात्यर्थं सुखदुःखाभ्यां शरीरमुपतापयेत् ॥

स्नानं पानं तथा शौचमद्भिः पूताभिराचरेत् ।
स्तूयमानो न तुष्येत निन्दितो न शपेत् परान् ॥

He shall sleep on the sands on river banks or outside of temples. He shall not fatigue his body too much either through enjoyment or through mortification.

Bathing, drinking, similarly cleaning, these he shall perform with clean water. He shall not feel elated by flattery. Being abused he shall not curse others.

जाबालोपनिषत् १३

JABALOPANISHAD

YAJUR VEDA—VAJASANEYI

Renunciation of all rites, eligibility for renunciation restricted to Brāhmins, renunciation of a householder and of one who has not assumed the role of a householder, the nature of a Paramahamsa and such matters are dealt with here.

ब्रह्मचर्यं समाप्य गृही भवेत्। गृही भूत्वा वनी भवेत्। वनी भूत्वा प्रव्रजेत् । यदिवेतरथा ब्रह्मचर्यादेव प्रव्रजेत् गृहाद्वा वनद्वा। अथ पुनरव्रती वा व्रती वा स्नातको वास्नातको वा उत्सन्नाग्निरनग्निको वा यदहरेव विरजेत्तदहरेव प्रव्रजेत् ॥

After finishing the life of a religious student, one shall enter the life of a householder. After completing the life of a householder, he shall become a forest-dweller (ascetic).

After retiring to the forest, he shall renounce. Or if it be otherwise, he can renounce even as a religious student or as a householder or as an ascetic. Or again, as a religious student or not as a religious student, either as a bachelor or not as a bachelor, either after finishing the tending of the household fire or without any fire, if on any day he feels non-attachment to the world, on that very day he can renounce.

तुरीयातीतावधूतोपनिषत्। ६४

TURIYATITAVADHUTOPANISHAD

YAJUR VEDA—VAJASANEYI

The nature of one who has discarded all possessions and who has transcended the four stages of life is described in this short text.

योऽयमवधूतमार्गस्थो लोके दुर्लभतरो न तु बाहुल्यः। यद्येको भवति स एव नित्यपूतः। स एव वैराग्यमूर्तिः। स एव ज्ञानाकारः। स एव वेदपुरुषः। सोऽयं परमहंसो भूत्वा तुरीयातीतोऽवधूतवेषेणाद्वैतनिष्ठापरः प्रणवात्मकत्वेन देहत्यागं करोति॥

He who treads the path of an Avadhuta is very rare in this world, not to be had in plenty. If there is one, he alone is the ever pure. He alone is the embodiment of non-attachment to the world. He alone is of the form of knowledge. He alone is the Person of the form of the Vedas. He, the Paramahamsa, transcends the four-fold stages of life, dedicates himself to steady non-dualism as an Avadhuta and casts off his body, being himself of the nature of the syllable Om.

नारदपरिव्राजकोपनिषत् ४३

NARADAPARIVRAJAKOPANISHAD

ATHARVA VEDA

The rules of conduct for the four stages of life, the different types of persons who have renounced, the eligibility for renunciation, evil effects of renouncing prematurely, nature of Brahman for whose knowledge renunciation is an antecedent step and various other matters are described in this Upanishad which is a very long one.

यदा मनसि संजातं वैतृष्ण्यं सर्वकर्मसु ।
तदा संन्यासमिच्छन्ति पतितः स्याद्विपर्यये ॥

विरक्तः प्रव्रजेद्धीमान् सरक्तस्तु गृहे वसेत् ।
सरागो नरकं याति प्रव्रजन् हि द्विजाधमः ॥

When non-attachment to all activities arises in the mind, then they desire renunciation. Through a contrary procedure one becomes fallen. A wise man shall renounce when he becomes non-attached. But one who is attached shall abide in his home. He who is full of attachment enters hell as the lowest of the twice-born if he renounces.

निर्वाणोपनिषत् ४७

NIRVANOPANISHAD

RIG VEDA

In this short and very abstruse and obscure text the special features of a real Samnyasin who has reached the Avadhuta stage are described.

योगेन सदानन्दस्वरूपदर्शनम् । आनन्दभिक्षा-
शी । महाश्मशानेऽप्यानन्दवने वासः ॥

Seeing the real bliss-form through Yoga. Eating the bliss-alms. Even in the burial ground life is the garden of bliss.

परब्रह्मोपनिषत् ७८

PARABRAHMOPANISHAD

YAJUR VEDA—VAJASANEYI

The superiority of Brahman-knowledge, the nature of Brahman, and the rules of conduct for one who has renounced are described here.

कर्मण्यधिकृता ये तु वैदिके लौकिकेऽपि वा ।
ब्राह्मणाभासमात्रेण जीवन्ते कुक्षिपूरकाः ॥

They who are eligible only for active life, either worldly or scriptural, live (as Samnyasins) to fill their stomach merely as psuedo-Brahmins.

परमहंसपरिव्राजकोपनिषत् ६६

PARAMAHAMSAPARIVRAJA-KOPANISHAD

ATHARVA VEDA

The eligibility for renunciation and the nature of Brahman as the syllable Om, knowledge, steadfastness and other virtues which are the invisible marks of a Brahmin superior to the visible tuft and the sacred thread: these are dealt with here.

यस्यास्त्यद्वैतमात्मज्ञानं तदेव यज्ञोपवीतम् । तस्य ज्ञाननिष्ठैव शिखा । स सर्वकर्मकृत् । स ब्राह्मणः । स सर्वज्येष्ठः । स एवाहम् ॥

To him who has the knowledge of the self without a second, that itself is his sacred thread. To him steadfastness in the self is itself the tuft. He is the performer of all rites. He is the Brahmin. He is superior to all. He himself am I (Vishnu).

परमहंसोपनिषत् १९

PARAMAHAMSOPANISHAD

YAJUR VEDA—VAJASANEYI

The path of the Paramahamsa and the nature of such a one and fraudulence of persons posing as Sannyasins are dealt with here.

काष्ठदण्डो धृतो येन सर्वाशी ज्ञानवर्जितः ।
तितिक्षाज्ञानवैराग्यशमादिगुणवर्जितः ॥

भिक्षामात्रेण यो जीवेत् स पापी यतिवृत्तिहा ।
स याति नरकान् घोरान् महारौरवसंज्ञितान् ॥

He by whom is carried a wooden stick, who eats anything, who is devoid of knowledge, who is devoid of virtues like desire to renounce, knowledge, non-attachment and tranquillity, who lives simply for alms, he is a sinner who destroys the conduct of a Saint. He goes to terrible hells known as Maharaurava.

ब्रह्मोपनिषत् ११

BRAHMOPANISHAD

YAJUR VEDA—TAITTIRIYA

The real nature of Brahman, external marks like tuft which are only for those who are leading the worldy life, and renunciation as a means of attaining Brahman are described here.

अग्नेरिव शिखा नान्या यस्य ज्ञानमयी शिखा ।
स शिखीत्युच्यते विद्वान् नेतरे केशधारिणः ॥

कर्मण्यधिकृता ये तु वैदिके ब्राह्मणादयः ।
तेभिर्धार्यमिदं सूत्रं क्रियाङ्गं तद्धि वै स्मृतम् ॥

He for whom, as for fire there is no other tuft, for whom the tuft is of the form of knowledge, he, the knowing one, is said to be endowed with a (real) tuft, not others who wear a tuft of hair. But those Brahmins and others who are eligible for Vedic rituals, by them is this thread to be worn. Indeed, that is prescribed verily as a part of the rites.

भिक्षुकोपनिषत् ६०

BHIKSHUKOPANISHAD

YAJUR VEDA—VAJASANEYI

The four kinds of wandering mendicants are described in this very short text. Hamsa and Paramahamsa are better known and their description is not given in this selection.

अथ भिक्षूणां मोक्षार्थिनां कुटीचकबहूदकहंसपरमहंसाश्चेति चत्वारः । कुटीचका नाम अष्टौ ग्रासांश्चरन्तो योगमार्गे मोक्षमेव प्रार्थयन्ते । अथ बहूदका नाम त्रिदण्डकमण्डलुशिखायज्ञोपवीतकाषायवस्त्रधारिणो ब्रह्मर्षिगृहे मधुमांसं वर्जयित्वा भैक्षाचरणं कृत्वा योगमार्गे मोक्षमेव प्रार्थयन्ते ॥

Among mendicants who seek after release, there are four orders, namely, Kutichaka, Bahudaka, Hamsa and Paramahamsa. They are called Kutichakas who, living on eight

handfuls of food, seek after release along the Path of Yoga. Then, they are called Bahudakas who, having a three-spiked stick, a vessel, a tuft, sacred thread and yellow robes and managing their lives on charity in the abodes of Brahmin-sages avoiding wine and meat, seek after release along the Path of Yoga.

याज्ञवल्क्योपनिषत् १७

YAJNAVALKYOPANISHAD

YAJUR VEDA—VAJASANEYI

The rites associated with renunciation, those who are eligible for renunciation (Brahmins only), the duties of those who are not so eligible, the nature of a Paramahamsa, the identity of a wandering mendicant with the supreme Lord, denunciation of worldly enjoyments and the nature of a true saint are described here.

प्रमादिनो बहिश्चित्ताः पिशुनाः कलहोत्सुकाः ।
संन्यासिनोऽपि दृश्यन्ते वेदसंदूषिताशयाः ॥

Misguided, with their minds turned outward, mean and fond of quarrel, even Samnyasins of this nature are seen whose minds are spoiled by the (wrong) Vedic teachings.

नामादिभ्यः परे भूम्नि स्वाराज्ये चेत् स्थितोऽद्वये ।
प्रणमेत् कं तदात्मज्ञो न कार्यं कर्मणा तदा ॥

If one is established in that greatness, in that self-overlordship without a second, beyond the scope of names and others, then he who knows the self, whom shall he bow to? He has at that time no need of deeds.

शाट्यायनीयोपनिषत् ९९

SATYAYANIYOPANISHAD

YAJUR VEDA—VAJASANEYI

Mind as the cause of bondage and release, the four kinds of Samnyasins and their duties, the life of a wandering mendicant, the danger of falling off after trying to ascend and such matters are dealt with here.

पात्री दण्डी युगमात्रावलोकी
शिखी मुण्डी चोपवीती कुटुम्बी ।
यात्रामात्रं प्रतिगृह्णन् मनुष्या-
दयाचितं याचितं वाथ भैक्षम् ॥

With a bowl, with a stick, looking ahead only one yard, shaven (and yet) with (knowledge as) tuft, with (steadfastness in knowledge as) sacred thread, with (himself alone as) family, accepting alms from men, either begging, or without begging, just for keeping on life (such is the true saint).

संन्यासोपनिषत् ६५

SAMNYASOPANISHAD

SAMA VEDA

Those who are eligible and those who are not eligible for renunciation, the different classes of those who have renounced, the duties of those who have renounced and such matters are described in this fairly long Upanishad.

वैराग्यसंन्यासी ज्ञानसंन्यासी ज्ञानवैराग्यसंन्यासी कर्मसंन्यासी चेति चातुर्विध्यमुपागतः ॥

One who renounces through non-attachment, one who renounces through knowledge, one who renounces through non-attachment and knowledge and one who merely renounces the rituals: those who renounce are thus four-fold.

॥ वैष्णवोपनिषदः ॥

VAISHNAVOPANISHADS



There are fourteen Minor Upanishads dealing with Vishnu and His manifold forms. Vishnu is described as identical with the highest reality, from whom emanate all beings, including all the gods, who supports the entire universe and into whom the universe resolves at the end. Various mantras relating to the worship of the different forms of Vishnu, the prescription for their proper recitation and their efficacy, the eligibility for their recitation and such matters are dealt with. Narasimha, Sri Rama, Hayagriva and Dattatreya are some of the forms of Vishnu. Devotion to Vishnu and his worship according to the prescribed method are the only unfailing means for the attainment of the ultimate goal of man.

Many of the Upanishads are very long; and three of them are divided into two main sections as Purva (former) and Uttara (latter).

अव्यक्तोपनिषत् ६८

AVYAKTOPANISHAD

SAMA VEDA

The creator was able to see Vishnu in the form of Man-Lion through the power of an Anushtup verse and with his grace created the entire world out of the thirty syllables of the verse. This is described here.

अथापश्यदृचमानुष्टुभीं परमां विद्यां यस्याङ्गान्यन्ये मन्त्रा यत्र ब्रह्म प्रतिष्ठितं विश्वे देवाः प्रतिष्ठिताः । यस्तां न वेद किमन्यैर्वेदैः करिष्यति ॥

Then he saw the Rik in the Anushtup metre, which is the supreme knowledge, of which other mantras are only limbs, in which Brahman is well established and all the gods are well established. He who does not know that (Rik in the Anushtup metre), what will he do with the other Vedas?

कलिसन्तरणोपनिषत् १०३

KALISANTARANOPANISHAD

YAJUR VEDA—TAITTIRIYA

Uttering the name of Narayana is here described as capable of removing all sins.

द्वापरान्ते नारदो ब्रह्माणं जगाम—कथं भगवन् गां पर्यटन् कलिं संतरेयम्—इति । स होवाच ब्रह्मा—साधु पृष्टोऽस्मि । सर्वश्रुतिरहस्यं गोप्यं तच्छृणु येन कलिसंसारं तरिष्यसि । भगवत आदिपुरुषस्य नारायणस्य नामोच्चारणमात्रेण निर्धूतकलिर्भवति—इति ॥

At the end of the Dvapara Yuga, Narada went to Brahma and asked: Venerable Sir, when I am wandering about in the world, how am I to get over Kali? Then Brahma said: I have been asked a good question. Listen to that mystery which is the secret of all scriptures whereby you can get over the transmigration in Kali. By the mere utterance of the name of Lord Narayana, the first Person, one can get rid of Kali.

कृष्णोपनिषत् ९६

KRISHNOPANISHAD

ATHARVA VEDA

Sri Rama promises the sages of the forest to come down again as Krishna, a full incarnation of Vishnu, for their satisfaction and joy.

श्रोमहाविष्णुं सच्चिदानन्दलक्षणं रामचन्द्रं दृष्ट्वा सर्वाङ्गसुन्दरं मुनयो वनवासिनो विस्मिता बभूवुः । तं होचुः—आलिङ्गामो भगवन्तम्——इति । भवान्तरे कृष्णावतारे यूयं गोपिका भूत्वा मामालिङ्गथ—इति ॥

The sages living in the forest became wonderstruck when they saw Ramachandra of ravishing beauty, who is the Great Vishnu himself, who can be defined only as Reality, Knowledge and Bliss. They said to him: May we embrace you. He replied: In the next Cycle, when I come down as Krishna, you become the milk-maids and then you embrace me.

गरुडोपनिषत् १०२

GARUDOPANISHAD

ATHARVA VEDA

The mantra for propitiating Garuda, the vehicle of Vishnu, and the prescribed method of its recitation are described here.

ओं नमो भगवते महागरुडाय विष्णुवाहनाय त्रैलोक्यपरिपूजिताय वज्रनखवज्रतुण्डाय वज्र-पक्षालंकृतशरीराय । एह्येहि महागरुड । विषं छिन्धि छिन्धि । आवेशय आवेशय ॥

Om; salutation to the great and venerable Garuda, the vehicle of Vishnu, revered by all the three worlds, with claws made of steel and beak also made of steel, with his body adorned with wings made of steel. Come, Come, great Garuda. Cut off, cut off the poison. Revive, revive (me).

गोपालतापिन्युपनिषत् १५

GOPALATAPINYUPANISHAD

ATHARVA VEDA

This Upanishad contains two sections called the former (purva) and the latter (uttara). The first two selections are from the first section, and the third is from the second section. Gopala is identical with the Supreme. Devotion to Him is the means for release. The world was created out of a mantra dedicated to him. In the second section there is a glorification of Krishna's City, Mathura.

भक्तिरस्य भजनम् । तदिहामुत्रोपाधिनैराश्ये-नामुष्मिन् मनः कल्पनम् । एतदेव च नैष्कर्म्यम् ।

Devotion is dedication to Him. That (dedication) is attaching the mind to Him, free from all desires for the adjuncts in this or in the next world. And this itself is freedom from actions.

कृष्णं तं विप्रा बहुधा यजन्ति
गोविन्दं सन्तं बहुधाऽऽराधयन्ति ।
गोपीजनवल्लभो भुवनानि दध्रे
स्वाहाश्रितो जगदैजत् सुरेताः ॥

Wise men perform sacrifices to him, Krishna, in various ways. They worship Him who is Govinda, in various ways. The lord of the milk-maids supports the worlds. Relying on Svaha, he impels the world, being endowed with energy.

संप्राप्य मथुरां रम्यां ब्रह्मरुद्रादिवन्दिताम् ।
शङ्खचक्रगदाशार्ङ्गरक्षितां मुसलादिभिः ॥

यत्रासौ संस्थितः कृष्णः स्त्रीभिः शक्त्या समाहितः ।
रामानिरुद्धप्रद्युम्नै रुक्मिण्या सहितो विभुः ॥

(The gods live) having gone to the beautiful Mathura, which is worshipped by Brahma, Rudra and others, which is protected by the conch, by the disc, by the club, by the bow and by the mace and other things, where abides this Krishna in the company of women and of Sakti, the Lord accompanied by Balarama, Aniruddha, Pradyumna and Rukmini.

तारसारोपनिषत् १२

TARASAROPANISHAD

YAJUR VEDA—VAJASANEYI

In this Upanishad, some mantras relating to Vishnu as Sri Rama are given. Sri Rama is identified with the various persons associated with him, like Jambavan, Hanuman and Lakshmana.

ओं नमो नारायणाय इति तारकं चिदात्मकमित्युपासितव्यम् । ओं इत्येकाक्षरमात्मस्वरूपम् । नमः इति द्व्यक्षरं प्रकृतिस्वरूपम् । नारायणाय इति पञ्चाक्षरं परब्रह्मस्वरूपम् ।

The mantra 'Om Namo Narayanaya' (Om salutation to Narayana) one must worship as of the form of knowledge, which takes one across (transmigration). The one syllabic part 'Om' is of the form of the self. The two syllabic part 'Namah' (salutation) is of the form of the world. The five syllabic part 'Narayanaya' (to Narayana) is of the form of the supreme Brahman.

ओं इति ब्रह्मा भवति । नकारो विष्णुर्भवति । मकारो रुद्रो भवति । नकार ईश्वरो भवति । रकारोऽण्डविराड् भवति । यकारः पुरुषो भवति । णकारो भगवान् भवति । यकारः परमात्मा भवति ॥

(In Om na-mo-na-ra-ya-na-ya) Om is Brahma. The sound na is Vishnu. The sound ma is Rudra. The sound na is God. The sound ra is the Lord of the Egg. The sound ya is the Person. The sound na is the Lord. The sound ya is the supreme self.

त्रिपाद्विभूतिमहानारायणोपनिषत् ५२

TRIPADVIBHUTI-MAHANARAYANOPANISHAD

ATHARVA VEDA

This is a very long Upanishad in which Narayana is identified with the supreme reality. The apparent contradiction of the formless Absolute being identical with Narayana having a form is explained away. Knowledge of Narayana and devotion arising therefrom lead to final release.

यदा सद्गुरुकटाक्षो भवति तदा भगवत्कथाश्रवणध्यानादौ श्रद्धा जायते । तस्माद्धृदयस्थितानादिदुर्वासनाग्रन्थिविनाशो भवति । तस्माद्धृदयपुण्डरीककर्णिकायां परमात्माविर्भावो भवति । ततो दृढतरा वैष्णवी भक्तिर्जायते ॥

When one gets the kind glances of a good teacher, then there arises in him a strong desire to listen to and to contemplate on the stories about the Lord. Thence arises the destruction of the knots of evil impressions abiding in the heart without a beginning. From that arises the appearance of the supreme soul in the lotus petals of the heart. Thence comes about devotion to Vishnu of a very steadfast nature.

दत्तात्रेयोपनिषत् १०१

DATTATREYOPANISHAD

YAJUR VEDA—VAJASANEYI

In this there are described various mantras pertaining to Vishnu as Dattatreya.

सत्यक्षेत्रे ब्रह्मा नारायणं महासाम्राज्यम्—किं तारकम् । तन्नो ब्रूहि भगवन्—इत्युक्तः सत्यानन्दचिदात्मकं सात्विकं मामकं धामोपास्स्व—इत्याह । सदा दत्तोऽहमस्मीति प्रत्येतत् संवदन्ति ये न ते संसारिणो भवन्ति । नारायणेनैवं विवक्षितो ब्रह्मा विश्वरूपधरं विष्णुं नारायणं दत्तात्रेयं ध्यात्वा सद्वदति ॥

In the abode of Truth, Brahma asked Narayana of wide domain: What is it that takes us across? O Lord, tell me that. Being thus addressed, he replied: Worship my abode of purity, of the nature of Truth, Bliss and Knowledge. They who always say this: I am given, they do not get entangled in transmigration. Brahma being thus instructed by Narayana, meditated on Vishnu, Narayana, Dattatreya, who assumes the cosmic form and said: It is the reality.

नारायणोपनिषत् १४

NARAYANOPANISHAD

YAJUR VEDA—TAITTIRIYA

In this Upanishad, Narayana is described as the source from which everything and every god originate and as of the nature of all. There is the Narayana-mantra by reciting which one attains the highest goal.

ॐ नमो नारायणाय इति मन्त्रोपासको वैकुण्ठ-भवनं गमिष्यति । तदिदं पुण्डरीकं विज्ञानघनम् । तस्मात्तडिदाभमात्रम् ॥

One who meditates on the mantra 'Om salutation to Narayana' will reach Vaikuntha as his abode. That is the lotus, the knowledge-mass. Therefore it is of the brightness of lightning.

ब्रह्मण्यो देवकीपुत्रो ब्रह्मण्यो मधुसूदनः इति । सर्वभूतस्थमेकं वै नारायणं कारणपुरुषमकारणं परं ब्रह्म ओम् ॥

The son of Devaki is of the nature of Brahman. The destroyer of Madhu is of the nature of Brahman. (I worship) Narayana who abides in all beings, who is the person that is the cause, who has no cause, who is Brahman. Om.

नृसिंहतापिन्युपनिषत् २७

NRISIMHATAPINYUPANISHAD

ATHARVA VEDA

This is divided into two parts. A selection is given from each part. This is a very long one, in which the Nrisimha-mantra is described as the cause of the world. Detailed prescriptions are given regarding its recitation and its efficacy.

देवा ह वै मृत्योः पाप्मभ्यः संसाराच्च बिभीयुः । ते प्रजापतिमुपाधावन् । तेभ्य एतं मन्त्रराजं नारसिंहमानुष्टुभं प्रायच्छत् । तेन वै ते मृत्युमजयन् । पाप्मानं चातरन् । संसारं चातरन् । तस्माद्यो मृत्योः पाप्मभ्यः संसाराच्च बिभीयात् स एतं मन्त्रराजमानुष्टुभं प्रतिगृह्णीयात् ॥

The gods were afraid of death, of sins and of transmigration. They went to Prajapati. To them he gave this Nrisimha

mantra, the king of mantras, in the Anushtup metre. Indeed, thereby they conquered death. They crossed the sins. They also crossed transmigration. Therefore he who is afraid of death, of sins and of transmigration, shall accept this king of mantras in the Anushtup metre.

अथानन्दामृतेनैतांश्चतुर्धा संपूज्य तथा ब्रह्माणमेव विष्णुमेव रुद्रमेव विभक्तांस्त्रीनेवाविभक्तान् लिङ्गरूपानेव च संपूज्योपहारैश्चतुर्धा लिङ्गान् संहृत्य तेजसा शरीरत्रयं संव्याप्य तदधिष्ठानमात्मानं संज्वाल्य तत्तेज आत्मचैतन्यरूपं बलमवष्टभ्य गुणैरैक्यं संपाद्य महास्थूलं महासूक्ष्मे महासूक्ष्मं महाकारणे च संहृत्य मात्राभिरोतानुज्ञात्रनुज्ञाऽविकल्परूपं चिन्तयन् ग्रसेत् ॥

Then worshipping these (parts of the syllable Om) in four ways with the nectar of bliss, similarly worshipping the three undivided ones of the nature of separate

marks, divided only as Brahma, only as Vishnu and only as Rudra, bringing together the marks with objects of worship in four ways, pervading the three bodies with light, kindling the self that abides in it, controlling the power, that light of the nature of the sentience of the self, bringing about identification with the constituents of the world, reducing the very gross into the very subtle, and the very subtle into the great cause, and contemplating it as being qualified by the knower and knowledge which are woven through with the elements of the Om: thus one should accept the Om.

रामतापिन्युपनिषत् ५५

RAMATAPINYUPANISHAD

ATHARVA VEDA

Here there is a description of the various mantras about Sri Rama and their efficacy in securing the highest ends for man. This Upanishad too is in two parts and selections are given from both.

सीतारामौ तन्मयावत्र पूज्यौ
जातान्याभ्यां भुवनानि द्विसप्त ।
स्थितानि च प्रहितान्येव तेषु
ततो रामो मानवो माययाधात् ॥
जगत्प्राणायात्मनेऽस्मै नमः स्यात्
नमस्त्वैक्यं प्रवदेत् प्राग्गुणेन ॥

Sita and Rama are of that nature (of the mantra) and are to be worshipped. The twice seven worlds are created from them. They are supported in them; to them they are sent (in the end). Therefore Rama becoming a man gave prosperity (to the world) with his Maya.

Let there be salutation to him who is the self, the Life of the universe. Salutation. One should declare their identity on account of their former constituents (of reality, bliss and knowledge).

त्वत्तो वा ब्रह्मणो वापि ये लभन्ते षडक्षरम् ।
जीवन्तो मन्त्रसिद्धाः स्युर्मुक्ता मां प्राप्नुवन्ति ते ॥
मुमूर्षोर्दक्षिणे कर्णे यस्य कस्यापि वा स्वयम् ।
उपदेक्ष्यति मन्मन्त्रं स मुक्तो भविता शिव ॥

They who learn the mantra of six syllables either from you or from Brahma shall have everything secured through the mantra when alive, and when released (from life) they will come to me. If at the time of death of any one whatsoever, this mantra of mine shall be recited in the right ear, he shall, O Siva, be released.

गाणपत्येषु शैवेषु शाक्तसौरेष्वभीष्टदः ।
वैष्णवेष्वपि सर्वेषु राममन्त्रः फलाधिकः ॥

The mantra of Sri Rama is more efficacious in securing the desired end than the mantras of Ganapati, the mantras of Sakti and the mantras of Surya. Even among the Mantras of Vishnu, it is the most efficacious in securing fruits.

रामरहस्योपनिषत् ५४

RAMARAHASYOPANISHAD

ATHARVA VEDA

Various Rama-mantras are described here There is a special glorification of the mantra with eight syllables. Detailed prescription for their recitation and their efficacy are given in this Upanishad

किं मन्त्रैर्बहुभिर्विनश्वरफलैरायाससाध्यैर्वृथा
किंचिल्लोभवितानमात्रविफलैः संसारदुःखावहैः।
एकः सन्नपि सर्वमन्त्रफलदो लोभादिदोषोज्झितः
श्रीरामः शरणं ममेति सततं मन्त्रोऽयमष्टाक्षरः॥

Why should one trouble himself in vain with many mantras whose fruits are liable to destruction and which can be uttered only with great difficulty, which become powerless by merely being uttered with even the slightest defect and which only keep up the miseries of transmigration? This mantra of eight syllables "Sri Rama is my refuge" (Sri Ra-mah sa-ra-nam ma-ma), though only one, is capable of securing the fruits of all mantras and ever free from evils like longing.

वासुदेवोपनिषत् ५६

VASUDEVOPANISHAD

SAMA VEDA

In this Upanishad there is a glorification of Gopichandana as the most favourite object of Vishnu.

वैकुण्ठस्थानादुत्पन्नं मम प्रीतिकरं मद्भक्तैर्ब्रह्मादिभिर्धारितं विष्णुचन्दनं ममाङ्गे प्रतिदिनमालिप्तं गोपीभिः प्रक्षालनाद्गोपीचन्दनमाख्यातं मदङ्गलेपनं पुण्य चक्रतीर्थान्तःस्थितं चक्रसमायुक्त पीतवर्णं मुक्तिसाधनं भवति ॥

The Vishnuchandana, that has its source in Vaikuntha, that gives me pleasure, that is worn by my devotees like Brahma, that is every day smeared on my body, and that, since it is washed away by the Gopis (milk-maids), is called Gopichandana, that is the smearing stuff for my body, that is holy, that abides within the Chakratirtha, that is associated with Chakra, that has a yellow colour: this is the means for release.

हयग्रीवोपनिषत् १००

HAYAGRIVOPANISHAD

ATHARVA VEDA

Vishnu as Hayagriva, having the head of a horse, the teacher of humanity, is described in this Upanishad.

विश्वोत्तीर्णस्वरूपाय चिन्मयानन्दरूपिणे ।
तुभ्यं नमो हयग्रीव विद्याराजाय विष्णवे ॥

ऋग्यजुः सामरूपाय वेदाहरण कर्मणे ।
प्रणवोद्गीथवपुषे महाश्वशिरसे नमः ॥

Salutation to you, O Hayagriva, whose form transcends the entire universe, whose form is that of Bliss of the nature of knowledge, who is the king of wisdom, who is Vishnu.

Salutation to him who is of the form of Rik, Yajus and Saman, who has performed the deed of restoring the Vedas, whose body is the syllable Om and the Saman chant.

॥ शैवोपनिषदः ॥

SAIVOPANISHADS

Besides the Svetasvatara, selections from which have been given already, there are fourteen Upanishads which eulogize Rudra, identify him with the Supreme Brahman, and make him the source and support of all things. The rudiments of the Rudra-Siva cult are traceable to the age of the Indus valley civilisation. In the Rig Veda, Rudra figures for the most part as the terrible God holding a thunderbolt in his arms and sending forth lightning shafts from the skies. The Svetasvatara makes him out to be auspicious, unterrific, indicating no evil, the primal cause of all beings. The other Saiva Upanishads continue the same thought and identify Rudra with the Absolute. He is the lord (pati) of souls (pasu). There is no real difference between God and soul. The difference is only apparent, brought about by avidya. At the onset of knowledge, ignorance disappears, and the individual recognises his

real nature as Siva. A good part of these Upanishads is taken up with a detailed description of the visible marks of a Saiva, viz., the rosary of Rudra-beads and the sacred ash; the mode of wearing them and the mantras to be used are explained. These external marks are regarded as auxiliaries to Brahman-intuition. They are helpful in the path to Perfection.

अक्षमालिकोपनिषत् ६७

AKSHAMALIKOPANISHAD

RIG VEDA

In this Upanishad Prajapati learns from Guha the details concerning rosaries: their kinds and constituents, the inner significance of the various parts, the mantras that are to be used while telling the beads, their fruit, etc.

यदस्यान्तरं सूत्रं तद्ब्रह्म । यद्दक्षपार्श्वे तच्छैवम् । यद्वामे तद्वैष्णवम् । यन्मुखं सा सरस्वती । यत् पुच्छं सा गायत्री । यत् सुषिरं सा विद्या । या ग्रन्थिः सा प्रकृतिः ॥

That which is the inner thread is Brahman. That which is on the right side (silver thread) is to be considered as belonging to Siva. That which is on the left (copper thread) belongs to Vishnu. That which is the face is Sarasvati. That which is the bottom is Gayatri. That which is the hole is knowledge. That which is the knot is Prakriti.

अथर्वशिखोपनिषत् २३

ATHARVASIKHOPANISHAD

ATHARVA VEDA

In this Upanishad, Atharvan teaches the significance of Om and the meditation thereon; and Siva is declared to be the supreme object of meditation.

सर्वमिदं ब्रह्मविष्णुरुद्रेन्द्रास्ते संप्रसूयन्ते सर्वाणि चेन्द्रियाणि सह भूतैर्न कारणं कारणानां ध्याता कारणं तु ध्येयः सर्वैश्वर्यसंपन्नः सर्वेश्वरः शंभुराकाशमध्ये ध्रुवं स्तब्ध्वाधिकं क्षणमेकं क्रतुशतस्यापि चतुःसप्तत्या यत् फलं तदवाप्नोति कृत्स्नमोंकारगतिश्च सर्वध्यानयोगज्ञानानां यत् फलमोंकारो वेद पर ईशो वा शिव एको ध्येयः शिवंकरः सर्वमन्यत् परित्यज्य ॥

All this is Brahma, Vishnu, Rudra and Indra. They create all sense-organs along with the elements. (These elements, etc.,)

are not the cause. The cause of (all) causes is the one who meditates. The object of meditation (too) is Sambhu (the giver of happiness), the lord of all, endowed with all auspicious powers. If a person concentrates for an instant (on Siva) in the ether of his heart steadily, he attains greater fruit than can be attained by a hundred and seventy-four sacrifices; the entire path of Om (is also known by him). He who knows Omkara thus attains the fruit of all the yogas of meditation and knowledge. Siva, the one, is to be meditated on as the supreme Lord and giver of happiness, leaving all else.

अथर्वशिर-उपनिषत् २२

ATHARVASIRA-UPANISHAD

ATHARVA VEDA

In this Upanishad Rudra declares himself to the gods to be all in all. The gods in turn pray to Rudra identifying him with the Supreme.

देवा ह वै स्वर्गं लोकमगमन् ।
ते देवा रुद्रमपृच्छन्—को भवान्—इति ॥

The gods went to the heavenly world. Those gods asked Rudra: Who are you?

सोऽब्रवीत्—अहमेकः प्रथममासं
वर्तामि भविष्यामि च नान्यः
कश्चित् मत्तो व्यतिरिक्त—इति ॥

He said: I am one; existed at first, exist (now), and will exist (for all time); no other there is which is different from me.

कालाग्निरुद्रोपनिषत् २८

KALAGNIRUDROPANISHAD

YAJURVEDA—TAITTIRIYA

In this Upanishad, Sanatkumara learns from Kalagni-Rudra the method to be followed in smearing the ashes.

यद्द्रव्यं तदाग्नेयं भस्म सद्योजातादिपञ्चब्रह्ममन्त्रैः परिगृह्याग्निरिति भस्म वायुरिति भस्म खमिति भस्म जलमिति भस्म स्थलमिति भस्मेत्यनेनाभिमन्त्र्य मानस्तोके तनय इति समुद्धृत्य मा नो महान्तमिति जलेन संसृज्य त्रियायुषं जमदग्नेरिति शिरोललाटवक्षःस्कन्धेषु त्रियायुषैस्त्र्यम्बकैस्त्रिशक्तिभिस्तिर्यक् तिस्रो रेखाः प्रकुर्वीत । व्रतमेतच्छाम्भवं सर्वेषु वेदेषु वेदवादिभिरुक्तं भवति । तस्मात् समाचरेन्मुमुक्षुर्न पुनर्भवाय ॥

The material is the burnt ash. Taking it (with the right hand and placing it on the left) with the Pancha-Brahma-mantras,

Sadyojata, etc., consecrating it (touching it with the right hand) with the (Pancha-bhuta-) mantras 'fire is the ash', 'air is the ash', 'ether is the ash', 'water is the ash', 'earth is the ash', taking it well (again) with the mantra 'ma nastoke tanaye', mixing it with water with the mantra 'ma-no mahantam', and (placing) it on the head, forehead, chest and shoulders with the mantra 'triyayusham jamadagneh', let one make three lines with the 'triyayusha' mantras, with the 'tryambaka' mantras and with the mantras that speak of the three Powers (Durga, Lakshmi and Sarasvati). This observance to Sambhu is (regarded as) said in all the Vedas by those who are of the Vedic school. Therefore, let him who desires release observe this rite so as not to be born again.

कैवल्योपनिषत् १२

KAIVALYOPANISHAD

YAJUR VEDA—TAITTIRIYA

In this Upanishad, Siva is identified with the supreme Brahman, the source of all; the non-difference between the jiva and the Lord is declared; and the experience of non-difference is explained.

अचिन्त्यमव्यक्तमनन्तरूपं
शिवं प्रशान्तममृतं ब्रह्मयोनिम् ।
तदादिमध्यान्तविहीनमेकं
विभुं चिदानन्दमरूपमद्भुतम् ॥
उमासहायं परमेश्वरं प्रभुं
त्रिलोचनं नीलकण्ठं प्रशान्तम् ।
ध्यात्वा मुनिर्गच्छति भूतयोनिं
समस्तसाक्षिं तमसः परस्तात् ॥

Unthinkable, unmanifest, endless in form, Siva, the peaceful immortal Brahman-source, devoid of beginning, middle and

end, the one all-pervading consciousness-bliss, formless and wonderful, the consort of Uma, the supreme God, the Lord with three eyes, blue throat, and peaceful—meditating on him the ascetic attains him, the source of beings, the witness of all, beyond darkness.

स ब्रह्मा स शिवः सेन्द्रः
सोऽक्षरः परमः स्वराट्।
स एव विष्णुः स प्राणः
स कालोऽग्निः स चन्द्रमाः॥

स एव सर्वं यद्भूतं यच्च भव्यं सनातनम्।
ज्ञात्वा तं मृत्युमत्येति नान्यः पन्था विमुक्तये॥

He is Brahma; he is Siva; he is Indra; he is the immutable, the supreme self-ruler; he alone is Vishnu; he is Life; he is Time; he is Fire; he is the Moon. He alone is all, what has been and what will be; he is the eternal. Knowing him, one overcomes death. No other path there is for release.

गणपत्युपनिषत् ८१

GANAPATYUPANISHAD

ATHARVA VEDA

In this Upanishad meditation on Ganapati as the supreme is prescribed.

एकदन्तं चतुर्हस्तं पाशमङ्कुशधारिणम् ।
अभयं वरदं हस्तैर्बिभ्राणं मूषकध्वजम् ॥

आविर्भूतं च सृष्ट्यादौ प्रकृतेः पुरुषात् परम् ।
एवं ध्यायति यो नित्यं स योगी योगिनां वरः ॥

The God with one tusk, four arms, having a noose (in one hand) and a goad (in the second), offering shelter (with the third) and giving boons (with the fourth), bearing the banner with the mouse-emblem, who manifested himself at the beginning of creation, and who is superior to prakriti and purusha—he who meditates on him always thus is a yogin, the best of yogins.

जाबाल्युपनिषत् १०४

JABALYUPANISHAD

SAMA VEDA

In this Upanishad the terms 'Pasupati' (God) and 'Pasu' (soul) are explained; smearing of ashes is declared to be the means to knowledge; and the method of smearing is also set forth.

पशुपतिरहंकाराविष्टः संसारी जीवः । स एव पशुः । सर्वज्ञः पञ्चकृत्यसंपन्नः सर्वेश्वरः ईशः पशुपतिः ॥

The Lord of souls (Pasupati) as endowed with egoity is the transmigrating self. He alone is the soul (Pasu). The Lord of souls is God, the ruler of all, endowed with the five acts (creation etc.,) and omniscient.

जीवाः पशवः उक्ताः । तत्पतित्वात् पशुपतिः ॥

The jivas are said to be bound souls; being their Lord, God is Pasupati.

दक्षिणामूर्त्युपनिषत् ४९

DAKSHINAMURTYUPANISHAD

YAJUR VEDA—TAITTIRIYA

In this Upanishad, Siva is identified with Dakshinamurti. Knowledge of this identity is said to be the supreme secret, the harbinger of longevity and of ultimate release.

भस्मव्यापाण्डराङ्गः शशिशकलधरो
ज्ञानमुद्राक्षमाला-
वीणापुस्तैर्विराजत्करकमलधरो
योगपट्टाभिरामः ।
व्याख्यापीठे निषण्णो मुनिवरनिकरैः
सेव्यमानः प्रसन्नः
सव्यालः कृत्तिवासाः सततमवतु नो
दक्षिणामूर्तिरीशः ॥

The Lord Dakshinamurti, whose body is white on account of the sacred ash, who wears the crescent, whose lotus-like hands shine with the symbol of knowledge, rosary, the lyre and the book, who is beautiful with the yoga-band, who is seated expounding (knowledge), who is attended by groups of saints, who is pleased, who has the serpent (on his person) and is clad in hides—may he protect us always.

पञ्चब्रह्मोपनिषत् १३

PANCHABRAHMOPANISHAD

YAJUR VEDA—TAITTIRIYA

In this Upanishad, Mahadeva, the supreme God, teaches the five forms of Brahman that arose at first: Sadyojata, Aghora, Vamadeva, Tatpurusha, and Isana. Isana is the highest form; but all the five are to be resolved in the supreme Brahman which is really without form.

ईशानं परमं विद्यात् प्रेरकं बुद्धिसाक्षिणम् ।
आकाशात्मकमव्यक्तमोंकारस्वरभूषितम् ॥

Know Isana as the supreme impeller, witness of the intellect, etherial in nature, unmanifest, and adorned with the sound Om.

पञ्चब्रह्मात्मकातीतो भासते स्वस्वतेजसा।
आदावन्ते च मध्ये च भासते नान्यहेतुना ॥

The supreme Brahman shines by its own light beyond the five Brahman-forms. In the beginning, at the end, and in the middle, it shines by no other means.

cause of supreme prosperity, it (the sacred ash) is called Bhuti Because it eats up all sin, it is called Bhasma Because it shines, it is called Bhasita Because it wards off dangers, it is called Kshara Because it protects one well from ghosts, departed spirits, devils, evil spirits, epilepsy and the fear of birth, it is called Raksha

रुद्रस्य नयनादुत्पन्ना रुद्राक्षा इति लोके ख्यायन्ते । सदाशिवः संहारं कृत्वा संहाराक्षं मुकुलीकरोति तन्नयनाज्जाता रुद्राक्षाः ॥

Because they emanated from the eyes of Rudra, they (the Rudra beads) are called Rudrakshas in the world After destroying (the world), Sadasiva closes his eye of destruction The Rudrakshas emanated therefrom

भस्मजाबालोपनिषत् ८७

BHASMAJABALOPANISHAD

ATHARVA VEDA

In this Upanishad, the method of wearing the ash-marks is explained; the various rites connected therewith are described; the worship of Siva according to rule is prescribed; and life in Benares is enjoined on those who are incapable of higher worship.

ब्राह्मणानाम् अयमेव धर्मः अयमेव धर्मः । एवं भस्मधारणमकृत्वा नाश्नीयादापोऽन्नमन्यद्वा । प्रमादात्त्यक्त्वा भस्मधारणं न गायत्रीं जपेत् । न जुहुयादग्नौ तर्पयेद्देवानृषीन् पित्रादीन् । अयमेव धर्मः सनातनः सर्वपापनाशको मोक्षहेतुः ॥

For Brahmins, this alone is the religious duty; this alone is religious duty. Without wearing the ash-marks thus, let one not take water, food or any other thing. Without wearing the ash-marks due to carelessness, let one not mutter the Gayatri; let one not offer oblation in fire, let one not offer libation to the gods, to the seers and to the manes. This alone is the old religious duty which destroys all sin and causes release.

रुद्रहृदयोपनिषत् ८५

RUDRAHRIDAYOPANISHAD

YAJUR VEDA—TAITTIRIYA

In this Upanishad, Rudra is declared to be of the nature of all, Siva, Vishnu, Brahma, and Uma are regarded as different manifestations of the same Spirit, the difference between the higher knowledge and the lower knowledge is explained, the difference between the jiva and the Lord is characterised as apparent, and the knowledge of non-difference is said to remove sorrow and delusion

ये नमस्यन्ति गोविन्दं ते नमस्यन्ति शंकरम्।
येऽर्चयन्ति हरिं भक्त्या तेऽर्चयन्ति वृषध्वजम् ॥

Those who salute Govinda do salute Sankara Those who worship Hari do worship the One with the bull-banner

रुद्राक्षजाबालोपनिषत् ८८

RUDRAKSHAJABALOPANISHAD

SAMA VEDA

In this Upanishad, Bhusunda learns from Kalagni-Rudra details regarding the Rudra-beads, their origin, eligibility to wear them, conditions of wearing them, etc

तं होवाच भगवान् कालाग्निरुद्रः ।
त्रिपुरवधार्थमहं निमीलिताक्षोऽभवम् ।
तेभ्यो जलबिन्दवो भूमौ पतितास्ते
रुद्राक्षा जाताः ॥

To him the Lord Kalagni-Rudra said: For the sake of killing the demon of Tripura I remained with open eyes. From them tear-drops fell on earth. They became Rudrakshas.

शरभोपनिषत् ५०

SARABHOPANISHAD

ATHARVA VEDA

In this Upanishad, the creator Brahma proclaims Rudra to be the supreme God; it is also said that Rudra in the form of a Sarabha (a fabulous animal considered to be stronger than the lion) killed Nrisimha; the gods praise Rudra who has assumed this great form; and finally it is declared that there is no difference between Siva and Vishnu.

बहूनि पुण्यानि कृतानि येन
तेनैव लभ्यः परमेश्वरोऽसौ ।
यस्याङ्गजोऽहं हरिरिन्द्रमुख्या
मोहान्न जानन्ति सुरेन्द्रमुख्याः ॥

Brahma said :

Only by those who have performed many meritorious deeds is attained this supreme Lord from whose limbs I was born as also Hari and Indra. Through delusion the king of the gods, Indra, and others do not know (this).

॥ शाक्तोपनिषदः ॥

SAKTOPANISHADS



Sakti forms the theme of eight Minor Upanishads. In one of the hymns of the Rig Veda, Sakti is charaterised as residing in heaven and supporting the earth. In the Kenopanishad she appears as Uma Haimavati revealing the knowledge of the Supreme to the gods. The worship of the Mother-Goddess is an answer to a vital need of the human heart.

Sakti is regarded as the spouse of Siva. She is also identified with the other goddesses: Lakshmi, Sarasvati, etc. Sakti is the Power of God; and as power and the one who has power are non-different, Siva and Sakti are inseparable. The creation of the universe is attributed to Sakti. Three forms of Power by which the world is ruled are recognised; Power as will (iccha), Power as knowledge (jnana) and Power as action (kriya). Ultimately, Sakti is identified with Maya which creates an apparent fissure in Reality and veils the Truth.

त्रिपुरोपनिषत् ८२

TRIPUROPANISHAD

RIG VEDA

In this Upanishad, the nature of Consciousness-Power is described; the different modes of meditation on Sakti are set forth; and it is said that the selfless worship of the Goddess leads to final release.

तिस्रः पुरस्त्रिपथा विश्वचर्षणा
अत्राकथा अक्षराः संनिविष्टाः ।
अधिष्ठायैना अजरा पुराणी
महत्तरा महिमा देवतानाम् ॥

The three cities (the causal, subtle and gross bodies) and the three roads (work, worship and wisdom) assumed by the empirical soul, and the letters beginning with 'a' which are well set here (in the Sri-chakra)—supporting these (shines the Consciousness-Power), the supreme Greatness of the gods, ancient and unaging.

त्रिपुरातापिन्युपनिषत् ८०

TRIPURATAPINYUPANISHAD

ATHARVA VEDA

In this Upanishad, the nature of Goddess Tripura is explained; the creation of the universe is attributed to the union of Siva with Sakti; the mantras that are to be used for propitiating the Goddess are given; meditation on Tripura is presented; and there is an exposition of the different Vidyas concerning Siva and Sakti, and of the significance of Chakras and Mudras.

त्रिपुराशक्तिराद्येयं त्रिपुरा परमेश्वरी ।
महाकुण्डलिनी देवी जातवेदसमण्डलम् ॥

This primal Power, Goddess Tripura, is the supreme deity. She is the great Kundalini (residing) in the region of fire (muladhara).

देव्युपनिषत् ८१

DEVYUPANISHAD

ATHARVA VEDA

In this Upanishad, the Devi declares that she is the all; the gods pray to her with the Devi-Gayatri; and the Goddess is identified with Adi-vidya through whom sorrow is overcome.

सर्वे वै देवा देवीमुपतस्थुः काऽसि त्वं महादेवि । साऽब्रवीदहं ब्रह्मस्वरूपिणी । मत्तः प्रकृतिपुरुषात्मकं जगच्छून्यं चाशून्यं च । अहमानन्दानानन्दाः । विज्ञानाविज्ञानेऽहम् । अहं पञ्चभूतान्यपञ्चभूतानि । अहमखिलं जगत् ॥

All the gods questioned the Devi: Who are you, O great Goddess? She replied: I am of the nature of Brahman. From

moves the world, of the nature of Prakriti and Purusha, void and non-void. I am pleasure and pain. Knowledge and ignorance am I. I am the quintuplicated and non-quintuplicated elements. I am the entire world.

एषा आत्मशक्ति। एषा विश्वमोहिनी पाशाङ्कुशधनुर्बाणधरा। एषा श्रीमहाविद्या। य एवं वेद स शोकं तरति॥

She is the Self-Power. She entices all, holding (in her arms) a noose, a goad, a bow and an arrow. She is the great wisdom. He who knows (her) thus crosses sorrow.

बह्वृचोपनिषत् १०७

BAHVRICHOPANISHAD

RIG VEDA

१ *In this Upanishad, Sakti is said to be the instrumental cum material cause of the world, she is described as non dual and non different from Brahman, and the contemplation of Sakti in different forms is prescribed*

. सैवात्मा ततोऽन्यदसत्यमनात्मा । अत एषा ब्रह्मसंवित्तिभावाभावकलाविनिर्मुक्ता चिद्विद्या अद्वितीयाब्रह्मसंवित्तिः सच्चिदानन्दलहरी बहिरन्तरनुप्रविश्य स्वयमेकैव विभाति। यदस्ति सन्मात्रम्। यद्भाति चिन्मात्रम् । यत् प्रियमानन्दम् । तदेतत् सर्वाकारा महात्रिपुरसुन्दरी ॥

She, verily, is the self What is different from her is unreal not-self Hence she is Brahman-intelligence, free from the aspects of existence and non-existence She, the consciousness which is knowledge, the non dual Brahman intelligence, the wave of reality, consciousness, bliss, entering what is within and what is without, shines by herself, alone What exists as pure reality, what shines as pure consciousness, what is love and bliss—all this is the great Tripurasundari who is of the form of all

भावनोपनिषत् ८४

BHAVANOPANISHAD

ATHARVA VEDA

In this Upanishad, the contemplation of the three-fold body as Sri-Chakra is prescribed; and the inner significance of the different acts that are done during worship is explained. The devotee is asked to imagine within himself the real meanings of these ritualistic acts and offer mental worship, e.g., service to the deity is the meditation on the reality of Brahman and the unreality of what is other than Brahman; the super-conscious state is to be regarded as prostration, etc. It is said that one who contemplates in this manner attains release.

एवं मुहूर्तत्रयं भावनापरो जीवन्मुक्तो भवति । तस्य देवतात्मैक्यसिद्धिः । चिन्तितकार्याण्ययत्नेन सिध्यन्ति । स एव शिवयोगीति कथ्यते ॥

He who intensely meditates thus for three *muhurtas* becomes released in life. He attains identity with the self of the deity. The desired ends are accomplished without effort. He alone is said to be a Siva-Yogin.

सरस्वतीरहस्योपनिषत् १०६

SARASVATIRAHASYOPANISHAD

YAJUR VEDA—TAITTIRIYA

In this Upanishad, there are ten verses (Dasa sloki) in praise of Sarasvati; the Devi-mantras are explained; the two powers of Maya are set forth; the constituents of the universe are given; and the six kinds of Samadhi are described. The first two of the following selections are from the Dasa-sloki.

या वेदान्तार्थतत्त्वैकस्वरूपा परमेश्वरी ।
नामरूपात्मना व्यक्ता सा मां पातु सरस्वती ॥

The supreme Goddess who is of the sole nature of the truth which is the purport of the Vedanta, and who becomes manifest as of the nature of name and form—may that Sarasvati protect me.

या साङ्गोपाङ्गवेदेषु चतुर्ष्वेकैव गीयते ।
अद्वैता ब्रह्मणः शक्तिः सा मां पातु सरस्वती ॥

The non-dual Power of Brahman who alone is proclaimed in the four Vedas along with the auxiliary sciences and their sub-divisions—may that Sarasvati protect me.

शक्तिद्वयं हि मायाया विक्षेपावृतिरूपकम् ।
विक्षेपशक्तिर्लिङ्गादि ब्रह्माण्डान्तं जगत् सृजेत् ॥

अन्तर्दृग्दृश्ययोर्भेदं बहिश्च ब्रह्मसर्गयोः ।
आवृणोत्यपरा शक्तिः सा संसारस्य कारणम् ॥

Maya has a two-fold power—of the nature of projection and of obscuration. The projective power creates the world from subtle bodies to the cosmic-egg. The other power obscures the difference between the seer and the seen within and that between Brahman and the world without. She is the cause of transmigration.

अस्ति भाति प्रियं रूपं नाम चेत्यंशपञ्चकम् ।
आद्यं त्रयं ब्रह्मरूपं जगद्रूपं ततो द्वयम् ॥

Existence, manifestation, lovability, name, and form—these constitute the five-fold nature of the universe. The first three are the nature of Brahman; the other two are the nature of the world.

सीतोपनिषत् ४५

SITOPANISHAD

ATHARVA VEDA

In this Upanishad, Sita is identified with the primal Prakriti; and the three aspects of the Devi are explained—as will (ichcha), as activity (kriya), and as knowledge (jnana).

श्रीरामसान्निध्यवशाज्जगदाधारकारिणी ।
उत्पत्तिस्थितिसंहारकारिणी सर्वदेहिनाम् ॥

सीता भवति ज्ञेया मूलप्रकृतिसंज्ञिता ।
प्रणवत्वात् प्रकृतिरिति वदन्ति ब्रह्मवादिनः ॥

Sita who is to be known and who is called the primal Prakriti becomes the support of the world because of proximity to Sri Rama, and also the one who creates, maintains and destroys all the embodied souls. Because of her nature as Pranava, those who discourse on Brahman call her Prakriti.

सौभाग्यलक्ष्म्युपनिषत् १०६

SAUBHAGYALAKSHMYUPANISHAD

RIG VEDA

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this Upanishad the Devi is described the Goddess of Prosperity; the mantras of the Sri-Sukta are explained as also Chakras and Mudras. There is also an exposition of the two paths, yoga and jnana, which lead to Brahman-intuition.

अमलकमलसंस्था तद्रजः पुञ्जवर्णा
करकमलधृतेष्वाभीतियुग्माम्बुजा च ।
मणिमकुटविचित्रालंकृताकल्पजालैः
सकलभुवनमाता संततं श्रीः श्रियै नः ॥

Lakshmi, the mother of all the worlds, who is seated on a clean lotus, who is of the colour of its pollen, who holds in her lotus-like hands an arrow, the symbol of fearlessness and two lotuses, who is adorned with numerous ornaments and a beautiful crown set with gems—may she be for our prosperity.



श्रीः

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